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ESSAYS

ON

SALVATION BY CHRIST

BY

That faithful Servant and Minister of Christ

JOB SCOTT,

of Providence, Rhode Island.

PHILADELPHIA :

FRIENDS' BOOK ASSOCIATION,

S. W. COR. 15TH AND RACE STS.

1894.

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TO
HAROLD COACH

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S4

1894

PREFACE.

The following essays by Job Scott, at one time a member of Providence (R. I.) Monthly Meeting and an eminent minister in the Religious Society of Friends, were part of numerous writings left by him in manuscript at the time of his death, which occurred in 1793.

Shortly after his decease,* all or nearly all his writings were submitted to the inspection of a meeting representing the Religious Society of Friends in New England, which action resulted in the printing of a large edition of portions of his Journal in 1797. The consideration of the rest of the Journal and of other manuscripts of the author was continued by the meeting from time to time, until Sixth month, 1801, when it was decided that "the doctrinal part of Job Scott's Journal be lodged with the Meeting's papers until way opens for its further disposition." In 1806, the subject

*See Editor's Preface to an edition of "Salvation by Christ," published by M. T. C. Gould, Philadelphia, 1829.

of printing was revived in that meeting, and sundry of the manuscripts reported and read. Some corrections were made where it seemed necessary, and complete copies taken for use in case the meeting later on should consider it desirable to publish.

The subject then seems to have claimed little attention from New England Friends until 1820, when the following minute appears: "The subject of the writings of our deceased friend, Job Scott, referred from the Second month last, entitled, 'Some brief remarks upon the nature of Salvation by Christ, showing that it is a Birth of Divine Life in Man, etc.,' were again considered, and the sentiments of several Friends expressed thereon. The general tenor of the pieces has had the manifestation of unity; and a concern has accompanied the discussion that the suspension now contemplated may not preclude it from future care, with a belief that it may hereafter be resumed with usefulness. Yet for want of satisfactory evidence that the present is a suitable time to authorize a further procedure, the subject is

referred until its revival may be approved." The meeting having retained copies, the original manuscripts were then returned to Daniel Anthony, the author's father-in-law, from whom permission was had and availed of from time to time, to make further copies by Friends desiring them.

About the year 1829, an edition of "Salvation by Christ" was printed in Philadelphia, and the Representative Committee of Philadelphia Yearly Meeting (Cherry Street) assisted in circulating it. In 1831, a complete edition of the Journal and Works of Job Scott was published by John Comly, of Byberry, Pa., with the advice and assistance of the Representative Committee above mentioned. That edition was prepared and carefully corrected from the original manuscripts, and it is from it that the present issue of the essays on "Salvation by Christ" is printed. It has been thought that the re-publication of the work at this time might serve, under divine guidance, to promote the cause of Truth, and it is with that view and in that hope, that it is now put forth.

Philadelphia, Fifth Month, 1894.

A TESTIMONY

FROM THE

Monthly Meeting of Providence,

CONCERNING JOB SCOTT.

Our beloved friend, Job Scott, was born in Providence, the 18th of 10th month, 1751, new style, in that part of it now North Providence. His parents were John and Lydia Scott, who gave him such opportunities as, through his turn for literary improvement, he acquired both a competent share of common school learning, and made some progress in some other branches of literature.

In his young years it appears, that by disregarding the reproofs of instruction, manifested in his own mind, he was drawn into vanity, dissipation and folly. Repeated and great were his conflicts between his depraved propensities and the convictions of truth; but the latter humbling and melting his heart into contrition, he was graciously favoured to see the evil of his ways, and the destruction which awaited him if he did not reject the

tempter, forsake his wicked companions, and turn to the Lord, in obedience to his holy law written in his heart; until at length he so learned obedience by the things which he suffered, that he gave up to the operations of the spirit of Christ upon him, in the faith of its divine, restraining, preserving and sanctifying power, and therein experienced the consolation of his Heavenly Father's love.

Being thus humbled under the various turnings of the Lord's hand upon him, and clearly convinced of the power and efficacy of the distinguishing principle of our holy profession, viz. the light of Christ within man, as God's gift for his salvation, he requested the care, and became a member of the Monthly Meeting of Smithfield, then extending to Providence; and being of strong and ready abilities, and his mind improved and enlarged by the santifying power of Truth, he was enabled, and zealously and very usefully disposed for the promotion of the cause of righteousness in which he was engaged.

Having, in the school of Christ, measurably learned the mystery of the fall and restoration of man, and to understand the Scriptures and pertinently to apply them, he was brought under the preparing hand of the Lord for the

work of the ministry ; under which dispensation his soul was deeply baptized and brought under great sympathy with seeking souls, who were travailing in birth that Christ might be formed in them, to whom he was at times and seasons enabled powerfully to administer encouragement and consolation. Thus for several years, as well as by letters and epistles, for which he was eminently gifted with instructive and edifying talents, he laboured for the promotion of the cause of truth, now become precious in his sight ; and about the 23d year of his age he appeared in the ministry, at a public meeting in Providence, expressive of the desire of his soul, that "Sion might arise and shake herself from the dust of the earth, and put on her beautiful garments." The gravity in which he appeared, the sympathy which was felt, and the solemnity of that season, are refreshingly remembered by some to the present day.

At this time he taught a school in Providence, in which employ he continued for several years, and afterwards in Smithfield, much to the satisfaction of his employers, and the children and youth under his care, whose confidence and affections he very generally gained and preserved, to some of whom his

memory is yet precious. In his attendance of all our religious meetings, and in the various duties of private life, as well as in the relations of son, husband, parent, and neighbour, he was truly exemplary. His appearance in the ministry was not very frequent when at home, and he was frequently led into an example of silence when abroad, circumspect not to minister without fresh anointing, and careful in attending closely to the turnings of the key of David; well knowing when that shuts none can open, and therefore, when he perceived his subject to close and the life withdraw, however clear his opening, and free the spring of life had been at his beginning, he would suddenly sit down, however in the cross; for he had a testimony to bear against all superficial and lifeless ministry, and very exemplarily avoided it.

His first visit abroad was to the northerly parts of the Yearly Meeting of New York, which proved a season of close probation and conflict of mind, yet endeavouring to attend to the pointings of duty from place to place, he was, as appears by his certificates, favoured to return with the approbation of those he visited; and by a prospect which it appears he had as he was returning home, not wholly unlike the apostle Paul's, 2 Cor. xii., he was strengthened

to perseverance in a dedication of heart to the Lord: for, in this luminous and extatic prospect, it appeared to him, that all his corruptions and spots were made clean before the Lamb, and he made to partake of the consolations and joys of the heavenly host. Yet, like the apostle, he had soon to experience a thorn in the flesh, lest he should be exalted above measure, and even the messenger of satan was permitted to buffet him; but he besought the Lord for his preservation, and received the consoling answer of "My grace is sufficient for thee; for my strength is made perfect in weakness." Thus buffeted, tried, and tempted, he had to tread in the steps of the great apostle, and his dear Lord and Master, and thereby became more perfected through sufferings.

He afterwards visited New York, New Jersey, and Pennsylvania, twice, and once the Southern States as far as Georgia, returning certificates of the approbation of those he visited, among whom we have good reason to believe he has left many seals of his gospel ministry, and impressions of near and dear unity and fellowship with him as a brother beloved, as well in these as in other parts of our own Yearly Meeting. He also visited some part of the State of Connecticut, and had meetings among those not of our society. Soon after

which a prospect, that for some years before had opened to his view, of visiting Great Britain and Ireland, had so ripened on his mind, as to induce him to open the same to his friends, for their concurrence and certificate. In the ninth month, 1792, he received one from this Monthly Meeting, and also one in the tenth month from our Quarterly Meeting for Rhode Island. On the 26th of the eleventh month he took a solemn leave of his family and friends at home, and sailed from Boston the 5th of the twelfth month, for Dunkirk, in France. On the passage the ship sprung a leak, and had a severe gale of wind; but it appears this our friend was preserved "resigned and stayed through all," while the mariners on board were tossed with amazement and terror; corresponding with a prospect which he received, and recorded in his Journal left at home, about twelve months before he sailed. On a view of which a striking evidence is thereby raised, that prophecy, or communication to the mind of future events, has not ceased; but that the Lord still continues graciously to open his visions of light to his devoted servants, by way of pointing to duty, forewarning of events, and guiding the mind through them, in confirmation of divine superintendence, and their faith in his gracious appearance.

He arrived at Dunkirk the 5th of the first month, and after tarrying there about ten days, much to his own and Friends' satisfaction, he proceeded to England, taking some meetings in Kent; went to London, attended the different meetings in that city; then into Wales and attended the several monthly and quarterly meetings, and the Yearly Meeting at Carmarthen; thence to Bristol, and, returning to London, attended the Yearly Meeting there, who, in their epistle to ours, speak of him in a very satisfactory manner. He then went to Liverpool, taking meetings in his way, and so passed over to Ireland, and visited all the meetings of Friends and some of other societies there; attended the national Half-year's Meeting in Dublin; and, while visiting a few meetings a second time, he was taken ill of the small-pox, at the house of our friend, Elizabeth Shackleton, in Ballitore, from whence he dictated a letter, on the 14th of the eleventh month, to his relations and friends; out of which, and an account taken by the Friends who attended him, we extract the following. He says, "I am now twenty-eight Irish miles from Dublin, entered five days into the small-pox; I feel easiest to address you, principally that you may know my mind enjoys that which removes beyond all sorrow." Of his children he says,

“I wish them to get a little more learning than some of them are at present in the way of; and although I do not wish much of the world’s polish, yet it is, at this awful moment, my desire that they may not be brought up with much rusticity, for this I believe has not very often contributed either to civil or religious usefulness. My desire for my children’s substantial growth in the truth, and strict adherence to all its discoveries to the close of their days, is by far my principal wish for them. Out of the enjoyment of a good degree of this precious inheritance, I know of nothing in this world worth living for. Ye that know it, suffer nothing, I most cordially beseech you, ever to divert your minds from an increasing and fervent pursuit after the fulness of it; even unto the measure and stature of the fulness of Christ.” At another time he said, “My spirits are under little or no depression; perhaps I never saw a time before, when all things not criminal were so nearly alike to me in point of any disturbance to the mind. When I verge a little towards sleep, I am all afloat, from the state of my nerves, and forced immediately from beginning repose; but through all, the soul seems deeply anchored in God:”—adding, “My heart seems melted within me in retrospective view; all the former conflicts, however grievous

in their time, are lighter now than vanity, except as they are clearly seen to have contributed largely to the sanctification of the soul; as they are remembered with awfulness and gratitude before Him who has not been wanting to preserve through them all; and as they seem likely to introduce, before long, an exceeding and eternal weight of glory." At another time he said, "It is the Lord that enables to coincide with his will, and say amen, to all the trials and conflicts he permits to attend us. My mind is centred in that which brings into perfect acquiescence. There is nothing in this world worth being enjoyed out of the divine will."

He gave directions, that if he should go hence, everything about his interment should be plain and simple; expressed his entire resignation to divine disposal; and that he found nothing to stand between him and the Fountain of everlasting love. At another time said, "I have no fear, for perfect love casteth out all fear, and he that feareth is not perfected in love." His stomach refusing all nourishment, and a hiccough coming on, he said, "Do not force nature; let me pass quietly away to the eternal inheritance." Soon after said, "I am waiting patiently to see the salvation of God: do you wait patiently with me. I have no desire, nor the shadow of a desire to be

restored. I hope the doctors will soon find that they have done their part." To one he said, "Thy being here has been an inexpressible satisfaction to me." Afterwards said, "I have known something of that law of love, whereby all boasting is entirely excluded; but I may say, through that which has supported me under all the trials and conflicts which have attended my passage through life, to you my beloved friends, as to dear children, Follow me as I have endeavoured to follow Christ Jesus, the Lord of life and glory, and the rock of my eternal salvation." We omit many other weighty and instructive expressions of our beloved friend, which he uttered during his illness and till near his close, lest this testimony should extend beyond its proper limits. He quietly departed this life the 22nd of the eleventh month, 1793, at the house of our aforesaid friend, Elizabeth Shackleton, in Ballitore, in Ireland; and we doubt not finished his course with joy, and is entered into the place of his rest, where the righteous shine forth as the sun, in the kingdom of their Father.

Signed in and on behalf of said Monthly Meeting, by

JOHN HOLDEN, }
LYDIA ARNOLD, } *Clerks.*

A Testimony from the National Half-year's meeting of Friends in Ireland, concerning Job Scott, late of Providence, in the State of Rhode Island, &c., in America.

It having pleased the Almighty to call, from works to rewards, this our beloved friend, we feel our minds engaged to give forth a testimony concerning him.

From genuine marks evinced in the course of his religious services, we believe him to have been an instrument fitted and prepared by the great Master, through deep and repeated baptism, for use and service in his church militant; called and sent forth by the immediate influences of his spirit to publish the gospel; and being preserved, in an eminent degree, carefully attentive to the leadings thereof, the word of the Lord through him was often "as a fire and as a hammer, to break the rock in pieces." Many were the bitter cups allotted him, in the dispensations of unerring wisdom, which though hard to flesh and blood, yet he appeared not to shrink therefrom; but in resignation to the divine will, and a surrender of his own, he was concerned to follow the captain of his salvation, who was made perfect through

suffering: and thus, by abiding under the power of the cross, he might well have adopted the language of the apostle, "By the grace of God I am what I am, and his grace which was bestowed on me was not in vain; but I laboured abundantly, yet not I, but the grace of God which was with me."

He was a diligent waiter to experience renewed qualification for service, before he attempted to move, either in the ministry or in the transactions of the discipline; as well knowing, that without a fresh anointing, any endeavours to act must prove ineffectual, and tend to centre in lifeless formality, against which he was zealously concerned to bear testimony.

His conversation was coupled with fear, as well as seasoned with grace; and being deep in heavenly mysteries, he was cautious of squandering the same, yet, when at liberty for conversation, his communications were agreeable, and remarkably instructive.

He visited the meetings of Friends in this nation—also had much religious service among those not in profession with us, and was a sharp threshing instrument in the Lord's hand, against all who preached for hire, and divined for money, being earnestly concerned to call

the people off from dead works, that they might be brought to experience the efficacy of true religion in the newness of life.

In his last illness, at the house of our friend Elizabeth Shackleton, of Ballitore, he was much resigned, although the disorder, which proved the small-pox, lay heavy on him. He spoke of the things of God, and those that appertain to his kingdom, yet was very modest and diffident of his labours to promote them in the hearts of the people; but gave evident marks of his peace of mind, and assurance that he had no doubt of a mansion of rest prepared for him, where the wicked cease from troubling, and where the weary be at rest; experiencing great serenity and composure, even as a morning without clouds.

He departed this life, the 22d of 11th mo., 1793, aged upwards of 42 years, and has left an example which speaks loudly to us his survivors, "Follow me, as I have followed Christ."

Signed in, by order, and on behalf of our Half-year's Meeting for the nation of Ireland, held in Dublin, the 1st of 5th mo., 1794, by

JAMES FISHER, *Clerk to the men's meeting.*

ANNA SHANNON, *Clerk to the women's meeting.*

REMARKS

UPON THE

NATURE OF SALVATION BY CHRIST;

SHOWING THAT IT IS

A BIRTH OF DIVINE LIFE IN MAN.

Known long before the appearance of our Lord in that body that was born of the virgin Mary, in which he did the Father's will, and exemplified and displayed the way and work of salvation, as a union of God and man :—a work of God *in* man, and of man *by* God, in a blessed harmony and co-operation.

The work of salvation is neither, on the one hand, in any stage or degree of it, the work of man merely of himself, unassisted by the power and spirit of the Lord ; nor, on the other hand, a work of God without the consent and co-operation of man. Many ignorantly entertain high notions of free-will, and of ability in and of themselves to act according to reason and the fitness of things ; and so to do, as mere creatures, all that is necessary towards their acceptance with God, and complete well-being during the whole of their existence. Others as

ignorantly imagine the merits and righteousness of Christ imputed to the full justification and salvation of sinners, so as to render them truly justified, acceptable with, and reconciled to God, while they continue in daily transgression and sin, in the exercise of a will in opposition to his will, in the indulgence and enjoyment of a life contrary to the divine life. They seem to have a confused idea that the moral law of God is abrogated; at least to such as have dependence on the outward coming, suffering, death, resurrection, ascension and intercession of Christ for salvation; or that these are under grace, and not under the law, though they live a life of sin and defilement; and that such as maintain sanctification absolutely necessary to a state of justification, or that they are never separately experienced, the one without the other, deny the purchase of Christ's death, and are going about to establish their own righteousness!

But these opinions are very remote from the true doctrine of salvation, which has ever been, in all ages, Christ in man the hope of glory; a real union of the life of God and the life of man, and therein a blessed harmonious co-operation. The whole work of true religion, regeneration, and sanctification, is the work of

God in Christ; "We are his workmanship, created in Christ Jesus, (and that) unto good works." Eph. ii. 10. Good works, though not the producing cause of justification, yet are that, without which none can be justified. Men may do many works, which, as to the outward act, are good, or which would have been truly so had they been works of the new creation, and wrought of God in Christ, and which yet have no part in the great work of true justification. Those who are thus busied, may be very zealous of "*good works*," and at the same time very high in profession of Christ, and of a hope of salvation only through him, and yet be wholly on the wrong ground, built on the sand, and remain as gross Pharisees as those who formerly rejected our blessed Lord in high veneration of Moses! Names do not much alter the nature of things. There is as much scope for self-righteousness and rank Pharaseeism under a profession of Christ, yea, under a most confident profession of renouncing all our own righteousness, as ever there was under the law. Our preaching, praying, and all our religious and devotional exercises may be, and too often are, in the mere spirit, will, and activity of man: *this* is going about to establish our own righteousness, and not a whit the less so because

we profess to have no dependence on our own works, but that we expect all from Christ! Talk and profession are not the life and substance of salvation in Christ; but this forward active worker, that is always ready, is ever, by this kind of zealous activity and performance, as effectually prevented from the right knowledge of, and submission to, the righteousness of Christ, even under the greatest profession of a single dependence on nothing but his righteousness, as any were of old in the professed rejection of him, and dependence on Moses.

As to the life and substance of it, there never was but one true religion; nothing has ever been such, but the immediate inward work of God in man. And this, on the one hand, can take place and proceed no further than God is livingly the continual mover, worker, and efficient cause of all that is rightly wrought therein; nor on the other hand, any further or faster than man comes under the holy influence of the spirit, grace, or power of God, whereby he worketh in us. If man resists the spirit, turns from the grace of God, rebels against his light in the heart, does despite to the holy discoveries of truth, he tramples under foot the very blood of the everlasting covenant, he rejects the son of God, and in the

midst of all his professional claim to the merits of a crucified Saviour, is crucifying the life of the Lamb in himself. And thus the Lamb has been slain from the foundation of the world, and is slain in all who thus do violence to the motions of divine life in themselves. "Christ in us," has been in every age and nation the only true and solid ground and hope of glory. Nothing but a true and living birth of God in the soul, of the divine and incorruptible seed, a real and substantial union of the divinity and humanity in one holy offspring, has ever brought salvation; and this, throughout all generations, (in all the true seed, in every heir of God and joint-heir with Christ), is the only begotten of the Father. None can be a true child of God without this divine birth, this true brother and sister of Christ, this real offspring of God, that cries Abba, Father! and is one with Christ forever. This birth ever does the works of God. *In this, and in its bringing forth*, are wrought the "good works," without which there is no justification.

Except we are regenerated and born again; that is, except another birth and life take place in us, besides our natural birth into, and life in this world and into things natural; except a work, that, strictly speaking, effects and pro-

duces a real regeneration and new birth, as real a conception, generation, and birth of the seed of God in us, and of us too, as the production of our natural life is a real work of conception, generation, and birth into this world, we cannot possibly enter into the kingdom of God. This is the new creature that is born of God, and sinneth not; and this must have the rule and government in us, and bring forth the works of God, so far as we are justified. This is the justified of God forever; and nothing is justified of him but what is wrought in him. That which is wrought out of him, and out of his divine life, is excluded from his acceptance, and can never be heir of the promise. Every evil thought, word, and action, is and will be subject to eternal exclusion: and equally so is every sigh or groan, every prayer or sermon, every fast or thanksgiving, with every other religious exertion, that is not in the divine life and influence of God! This is all but "Mount Sinai in Arabia, that is in bondage with her children." The bond-woman must be cast out. It is impossible that she should inherit the promise, or that her son, or any of her children, should be heir with Isaac, the son of the free woman, the son of promise, the son of God's immediate operation and power, born above

and beyond the ordinary operations of nature, with all the force and workings of her utmost activity and exertion. It is only the son of promise, the offspring and begotten of God, that can ever do the works of God.

This criterion our blessed Redeemer appealed to in the days of Jewish unbelief and opposition. He urged his doing the works of God, as a certain evidence of his being the son of God. And this had never been a certain evidence at one time and on one occasion, had it not been always so at all times and on all occasions. Could any else than the son of God, the new creature, the only begotten, the born again of the incorruptible seed and word of God, at any time have done the works of God, Christ's doing them would not have been a certain and infallible evidence of his sonship. This evidence is as sure and certain, to, in, and concerning all the seed, as it was then in, and concerning the holy head, the bishop and bridegroom of every soul, that is so opened and taught of God as to see and know that any thing done by him in and by another, is truly and spiritually the work of God; and is infallible evidence that a greater than Solomon is there, that Christ is there, come in the flesh in that man by his holy spirit; that there is a real birth

and babe of God, an heir of God, a joint-heir with Christ, a true and living branch of the everlasting vine; indeed, the *presence, activity, and good works* of God's only begotten. All other works are either directly the works of darkness and the devil, or at best, but the willings, runnings, and toilings of the son of the bond-woman, that never inherits the kingdom, nor can possibly enter into, or even see it. None other ever saw it than that which is begotten of God; *that* ever beholds it, dwells in it, and enjoys it as its own, the rightful inheritance of him who only is God's heir forever. For though there is, in a sense, properly a plurality as brought forth in the many coheirs of the inheritance, yet in the ground and substance of it, as in God, it is one heir, one offspring, one only begotten: and hence the assertion, "we, being many, are one bread;" and hence Christ's prayer to the Father, that they might all be one, as he and the Father were one. They are all one in the everlasting principle of life and salvation, and they ever do the works of God, and are no further his children, nor born again of him, than they do his works. Nothing is more idle than to suppose any thing is born again of God, that does not his works, or that sinneth against him. In

all the begotten, the very seed and life of God remaineth, and "they cannot sin, because they are born of God." Many people pass through some small convictions, and perhaps pretty deep exercises, and finding a degree of relief and solid satisfaction, conclude that they are born again, and are now safe and sure. But no man is ever wholly born again of God, who is not brought wholly under his rule and government in all things. Every thing that revolts, rebels, or sins against him, is not born of him. A little leaven, in time, leavens the whole lump, as it is suffered to operate; but until the whole is leavened, until every thought is brought into the obedience of Christ, we are never wholly born of the incorruptible seed, and may be in danger of a total and final apostacy.

Our real justification is ever in proportion to our real sanctification, and can no more outrun it, than real sound health of body can consist with pain, sickness and putrefaction. Christ is our *complete justification*. Nothing else ever was or will be any part of it. But Christ, as certainly as he is Christ, ever works the works of God; and that in every soul that will have him to rule over him, or be his Lord and Saviour. We are *complete in him*, and in him

alone, without any addition. No addition can be made, but what will ever be hurtful. But we are never complete in him any otherwise than as we are *really in* him, as the branch is in, belongs to, and is of the vine; nor any further than we are thus *in him*, is he truly and substantially *formed* in us, and become our life and hope of glory: so far, and no farther, he is the "end of the law," to us. He never repeals a jot or tittle of the moral law to any, further than it is fulfilled in them. It can never pass away till it is *fulfilled*: and it is never further fulfilled than the state of transgression is removed, on account of which it was added.

"God is unchangeable." All the changeable dispensations result from, and are accommodated to, the different states of mankind. There never was but one way of salvation, nor of remission of sins. Could any thing else ever have answered this purpose but the birth, life, and government of Christ in man, it would answer still, and as well now as ever. This was pointed to by the law and its ordinances, by John and his figurative and preparatory baptism; and as far as the work of salvation was ever wrought in any age or dispensation, it was the work of God in Christ; yet never

was carried on and completed without the creature's consent and co-operation. Nothing, however fervent, zealous and devout, can have any thing of the real nature of true religion in it, that is not in and of the life of God. And this goes on only to such a degree as the life and spirit, the will and activity of the soul, go on with and in it. All religious activity out of this, is but toiling in the night, and without divine help or direction. This gains nothing substantial: it is loss, and not true gain; it is dross, and dung, and filthy rags. The sooner we lose it all, the better. But, on the other hand, all holding back, and declining to work with the Great Worker of all things in true religion; all backwardness in letting down the net on the right side of the ship, in the break of heavenly light and day, and by his direction; all staying behind when he puts forth his sheep, goes before them, utters his voice, and calls upon them to follow him,—are as effectual in preventing the work of salvation, as running, toiling, and willing of ourselves, in our own might and spirit, without him. We must, through the divine workings of God by his grace and spirit in us, work out our own salvation. This is always the way it is wrought. We can do no more of it ourselves, unassisted by

him, than "the Ethiopian can change his skin, or the leopard his spots." And yet, even where it is done in the most sudden manner that ever it was known, it is done no other way, and no further, than as the will or spirit of man yields up, submits to, and becomes a co-worker with him who worketh all in all in true religion. All our springs are in God. He has wrought all our works in us. But the springs are no further ours, and the work is no further wrought in us, than we suffer the obstructions to the arising and flowing of the well of life and salvation in us to be removed, and are willing to be wrought upon, formed, and fashioned by the Great Potter as he pleaseth. Our part is to be unresisting, as the clay in the hand of the potter. The simile regards the non-resistance of the clay, but does not extend so far as to represent us inactive, unconscious, or without choice, will, or exertion, in this great work. It might as well represent us unconscious, and entirely insensible, as inactive, or active as mere machines. It shows that we can do no more merely of ourselves in it, than lifeless clay; and that even where we are the most vigorously active in a right line religiously, our will and activity are not only wholly yielding and unresisting under the divine opera-

tion, but they are no further or faster exertive in the work, than the divine hand or influence is felt and extended, holds us fast, and puts us forward, forms and fashions us vessels of use and honour, as he pleases. And he never pleases to make any of us any thing in religion, either in ourselves or to others, without the consent, concurrence, and co-operation of our own minds and abilities in it. As we yield to his call and operation, the new formation, creation, and generation begin and advance. Old things are done away, all things become new, and all things of God; and not of ourselves, without him. Here we are brought into reconciliation with him, and know our sins to be blotted out and freely remitted. Remission of past sins is equally, in all ages, the act of divine grace. It is the mercy of God, in and through Christ the begotten; his unchangeable nature, an attribute or excellency inseparable from the Divine Essence. He cannot retain anger, or opposition, to a state not in opposition to *him*. Anger, as a passion, he has none; he is always in himself the *same*, and always *one*. There is no *twain* in him. Love and wrath, compassion and vengeance, are not in him as different things, or even as states or dispositions. It is more strictly proper to say, he *is* love, goodness, wis-

dom, power, compassion, a fountain of living waters, a consuming fire, &c., than to say he *has* such and such *attributes*, or properties. Indeed, I suppose the word *attribute* was originally used on this very ground, and implies that he has not any two different things or states in himself. But because he is all these, we *attribute* to him those different excellencies or qualities, which are familiar to our ideas. He is *love*, and *always* and *altogether* love; he is *goodness*, and *always* and *altogether* goodness; power, wisdom, and justice, and always and altogether all these, and all are ever but one in him. Perhaps *goodness* is a word as expressive of what he is, as any. However, being goodness, he was and is prompted to create subordinate intelligences, thereby to diffuse bliss, happiness, and enjoyment. His eternal nature, (or say love or goodness), prompts him to visit, revisit, or operate upon, call and invite all that he has made capable of happiness or misery, in a spiritual sense.

He cannot, (such is the purity and goodness of his eternal unchangeable nature), make a sham invitation to any, and pass it upon them as a real and sincere one! As his promise is yea and amen forever, so is his *call*. All have heard it; but they have "not all obeyed." Rom.

x. 16. The call is as *real* to him who *does not*, as to him who *does* obey. In order that we might be rational creatures, conscious of good and evil, and proper objects of reward and punishment, free agency was absolutely necessary to man. Hence results our capacity to obey, or disobey God's call; to yield to, or resist the operations and workings of his power in us for salvation. And hence the divine equity of rewarding every man according to his works; according to the deeds done in the body. He that commits sin works directly against God, against the divine call, the manifestation and operation of God in himself. This is the evil of sin. It is hence the guilt and condemnation arise. It is rebellion against the light. The light shines in all; in "every man that cometh into the world." John i. 9.

It not only *is*, but *must* be so, from the very nature, the goodness of God. "This is the condemnation, that light is come into the world, and men love darkness rather than light." None therefore have, nor ever can have, this condemnation, who have not had the light. Its coming cannot be to the condemnation of any but those who *hate* it. He that loves it, that lives in it, and conforms his *deeds*, his heart, his life to it, is and must be in union,

communion, and reconciliation with God, the source of it, and from whom it shines an emanation of the Eternal Divinity. The word that was in the beginning with God, and truly was God, is now, and ever was the *light* of all men, and the *life* of those in whom it obtains, in all things, the pre-eminence. These *live by it*; or, as Paul expresses himself, it is Christ that liveth in them. Those who *hate* it, *rebel* against it, or work counter to it, are in a state of alienation and opposition to God, and therefore in guilt, and under condemnation. Here, to the froward, he must show himself froward: he cannot change into a state of reconciliation with that which is counter to his eternal nature and essence, and to his operation on the soul; but *is*, and *must be* a consuming fire. If this produces an entire change in the creature, he is, he must be reconciled to God, and cannot possibly be so any other way. Nothing can cleanse from the filth of sin, and reconcile the soul to God, but that which removes the defilement and opposition to him. "The blood of Jesus Christ cleanseth from *all sin*." This is the blood of the everlasting covenant, the blood of sprinkling; and as it is felt and known to *cleanse* from *all sin*, it is evident that this is not a removal of the *guilt* while the actual *state of sin* and

transgression remaineth. Cleansing from all sin, and washing it away, are not effected while we are living daily and hourly in sin. Sin ever separates the soul from God. It is that which lets; and it will let, till it is removed out of the way.

Full reconciliation to God is not consistent with a state of opposition to his holy law, his divine will, and working in us. While filth and opposition to divine influence remain in man, there remains fuel for the fiery baptism of Jesus, nor can the floor of the heart be thoroughly cleansed till all defilement is removed. God and evil are in eternal contrariety, and as God cannot change, he cannot at one time be unreconciled, and at another time reconciled to the same state. Imputation of Christ's righteousness to sinners, so as to reconcile them to God in a state of actual sin, or alienation from him, is as impossible as to reconcile light and darkness, or Christ and Belial. It is a phantom that has risen up in the fogs and mists of benighted minds. It is attempting to climb up to heaven some other way than by Christ, the *door*. And yet such is the power of darkness, that this is called magnifying the merits of a crucified Saviour, who never saves his people but as he saves them *from* their sins!

He is the eternal *Word*, and as such is God. To us he is the *emanation*, or son of God's love. When he lives and reigns *complete* in us, when he is our *life*, and has in all things the pre-eminence with us, and so is our *complete* justification, as such he must have been *begotten and formed* in us; strictly and truly so; for it is thus, and thus only, that we are or can be *complete in him*. He is one in all the only begotten of God forever. God alone is his Father. Every true believer is his mother. Hence he assures us, "Whosoever shall do the will of my Father which is in Heaven, the same is my brother, and sister, and *mother*." Matt xii. 50. And hence too he is the *son of man*. "What and if ye shall see the son of *man* ascend up where he was before?" John vi. 62. The outward body of flesh and blood, which cannot inherit the kingdom of God, never came down from heaven. "He that ascended, is he that first descended." The outward body was prepared for him who came to do the divine will. It was the eternal holy Word that came down from Heaven, and took flesh in that body; and this divine word having a conception and birth *in man*, becomes truly, and in the scripture sense, the *son of man*, as well as son of *God*; and so is both the root and offspring of David, according to Rev. xxii.

16, and as truly the *seed of Abraham*. It was not the outward body, nor the mere human nature, that was the seed of Abraham, in which all the families of the earth are blessed. It was that living birth of divine life, whose *day* Abraham *saw*, and wherein he enjoyed the spiritual blessing. This is the *seed of the woman* that bruises the serpent's head. It was and is necessary, in order to our restoration and union with God, that the life of the Deity, the holy Word, should so operate as to bring forth in us a *conception* and birth of his own divine nature; a real birth of the incorruptible seed and word of God. As in this holy offspring a real union of life, human and divine, is formed and brought forth, and as man herein becomes the mother of this heavenly offspring, this is really the *seed of the woman*, the seed of the church and spouse of Christ; for it is not only as the *seed of Mary* or of *Eve*, that the only begotten is the *seed of the woman*. The souls in whom he is begotten and brought forth, are all in the relation of parent to him, as well as brethren and sisters; and according to the nature of the work which forms this relation, it is strikingly represented by the parent in the female line; "Whosoever, &c. the same is my brother, and sister, and *mother*." And this is that begotten of God, and

at the same time that *son of man*, which ascends up where he was *before* he became the son of man. And as God alone can be the father of this his only begotten, man at most can be his mother. And was not this a principal reason why his outward birth was of a virgin; showing that God only is the Father of all that is truly begotten and born again of him, and holding forth, in striking analogy, this great and adorable mystery?

Let not the wisdom of man arise against it; for though it may appear blasphemous to some, it appears to me perfectly consistent with our Saviour's formerly declaring himself both the son of man and son of God. Nothing was stranger to creaturely wisdom in that day, than the profession of a man to be the son of the Highest, though without such a relation actually formed, there was never any salvation to any individual. And herein is much of the glory, excellency, and efficacy of Christ's coming in that body. It wonderfully exhibits, illustrates, and exemplifies the nature of the great work of salvation, is a blessed pattern of it, and may, by way of eminence, be considered as containing the sum of it. It is all of the same nature in every individual, and was, is, and ever must be, through suffering and death, and a resurrection to newness of life.

Much might be said in support of this doctrine. The scriptures bear ample testimony to it, though in a way that is hid from the natural reason of mankind, till illuminated from on high. When Peter knew Christ to be the son of God, Christ told him, flesh and blood had not revealed it unto him, but his heavenly Father. Matt. xvi. 17. This holds good to every individual. The world by wisdom never knew God, and never can know Christ. None know him, but those to whom the Father reveals him; nor can any know the Father, but by the revelation of the son in themselves. "No man can say that Jesus is the Lord but by the Holy Ghost." 1 Cor. xii. 3. This is the reason why "every spirit that confesseth that Jesus Christ *is come* in the flesh, is of God." 1 John iv. 2. The evil spirits of old confessed him in words, but he rejected their testimony, and suffered them not to speak; Luke iv. 41. For though they had an outward knowledge who he was, they spake not by the Holy Ghost; they were not of God. And thus thousands now confess him to *have come* in the flesh in that body, and are proud to call him Lord; but none ever rightly called him so, but by the revelation of the Father. Therefore, on this rock *only* he builds his church, and the gates

of hell cannot prevail against it, though against every other building they can and do prevail. It is not merely confessing, though in full assent to the truth of it, that Christ *did* come in that one outward body, that determines any one to be of God; the devils believe, confess, and tremble; but none truly and thoroughly confess him without knowing (in the present tense) that he "*is come in the flesh*" in themselves, spiritually.

"I will pray the Father, and he shall give you another comforter, that he may abide with you forever, even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be *in you*. I will not leave you comfortless; I will come to you: yet a little while and the world seeth me no more, but *ye see me*: because I live, ye shall live also. At that day, (that is, when I come again the second time, the comforter, to salvation), ye shall *know* that I am in my Father, and ye in me, and *I in you*." John xiv. 16 to 20. This is the great mystery of godliness. God manifest in the flesh, is not confined to the flesh of that one body. "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be

loved of by my Father, and I will love him, and will *manifest* myself to him. Judas saith unto him, (not Iscariot), Lord, how is it that thou wilt *manifest* thyself unto *us*, and not unto the world? Jesus answered and said unto him, If a man love me he will keep my words, and my Father will love him, and we will come *unto him* and make our *abode* with him;" verses 21, 22, 23. "That which may be known of God is manifest in them." Rom. i. 19. The preaching of Jesus Christ according to the revelation of the mystery which was kept secret since the world began, but now is made *manifest*, "is Christ in you the hope of glory." Col. i. 27. "Always bearing about in the body," says the apostle, "the *dying* of the Lord Jesus, that the *life* also of Jesus might be made *manifest* in our body; for we which *live*, are alway delivered unto *death* for Jesus' sake, that the *life* also of *Jesus* might be made *manifest* in our mortal flesh." 2 Cor. iv. 10, 11. "We have this treasure in *earthen vessels*, that the excellency of the power may be of God, and not of us;" 7. Here is plainly *in us* the *death*; the *dying* of the Lord Jesus, in order that his *life* may be *manifest* in us. This is *baptism into his death*, and rising with him into *newness of life*; the one soul-saving baptism. "Verily,

verily, I say unto you, he that receiveth *whomsoever* I send, receiveth me, and he that receiveth me, receiveth him that sent me." John xiii. 20.

Great, indeed, is this mystery, much unknown to, yea, even rejected as enthusiasm, by many professors of Christ. No man can *really* receive *any one* that Jesus sendeth, and not *as* really receive *him*, (I mean absolutely *him*, the only begotten of God), any more than we can receive Christ, and not receive the Father that *sent him*. "Verily I say unto you, inasmuch as ye have done it unto *one* of the least of these my brethren, ye have done it unto me." Matt. xxv. 40. Let none suppose he means simply, that he will accept it *as if* done unto *him*; it is *true* in the *strictest* sense. It is actually done unto *him* in *them*, for they are all real *brethren*; "heirs of God, and joint-heirs with Christ." Rom. viii. 17. "He that sanctifieth, and they who are sanctified, are all of one." Heb. ii. 11. "He that is joined unto the Lord is one spirit." 1 Cor. vi. 17. "We being many are one bread." x. 17. "I and my father are one." John x. 30. *Christ formed* in man, is in the oneness with the Father. The begotten of God in every soul is *one* with him in the everlasting covenant; as truly so, in measure, as there was a real oneness with God in the man Christ Jesus.

“I have said, Ye are gods; and all of you are *children* of the Most High.” Psalm lxxxii. 6. (*And if children, then heirs*). And their dying like men, in the next verse, is as it happened to the blessed Jesus, as well as to all his co-heirs and brethren. “Jesus answered them, Is it not written in your law, I said, ‘ye are gods?’ If he called them gods unto whom the word of God came, and the *scripture cannot be broken*, say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest, because I said, I am the son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works, that ye may *know* and *believe* that the Father is *in me*, and *I in him*.” John x. 34 to 38. For this they sought to kill him, or took up stones to stone him. And when *he* says the same thing *now*, in his joint-heirs and brethren, is it not condemned as rank enthusiasm, if not blasphemy? And yet this reasoning was then cogent and unanswerable, and is equally true at all times, and in *all the seed*. None ever *did* the *works* of God but the *seed*, the *son*, the *sent*, and *sanctified* of the Father. This is the reason, “he that sanctifieth, and they who are sanctified, are all of *one*.” He told them, the works *he* did, they should do; that

is, the *works of God*. And that babe that is begotten and born of God, of the incorruptible seed, and so doth *his works* in every redeemed soul, has always a right to say as he did, "But if I do the works of God, though ye believe not me, believe the works." But why believe the works? "That ye may know and believe, that the Father *is in me*, and *I in him*." Only believe the works and the point is settled at once. "For there is none good but one, that is God." No real good work can be done, but he *doeth* it. We are enabled to work out our *own* salvation, but it is *only* as God worketh *in us* and *we work by him*; *he in us*, and *we in him*.

No mere man can receive this doctrine. Hence the divine truth and certainty of John Baptist's declaration, "He that cometh from above, is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all, and what he hath seen and heard, that he testifieth, and *no man* receiveth his testimony. He that hath received his testimony, hath set to his seal that God is true." John iii. 31 to 33.

And who *is this* that receiveth his testimony? Answer, *No man*, as man merely, but the *begotten* of God. "The world cannot receive him, because it seeth him not." "*No man* hath seen

God at any time. The only begotten son which is in the bosom of the Father, he hath declared him." John i. 18. "And of *his* fulness have *all* we received." 16. Had we *not*, we could never rightly *know* God, nor receive the testimony of the son. There is nothing else through which we can receive it. It is hid from the wisest of men except only so far as it is manifested to them in and by this. It is *revealed* only unto *babes*, that is, to his *begotten*. Men, as natural men, and as such considered as the work of God, are *created*. But the new born babes in Christ, though in a sense the work and creation of God, (as Christ is the beginning of it), yet they are, as his production, not merely *created* as Adam; they are, strictly speaking, *begotten*. There is in their formation, a spiritual conception and birth in the soul. The Father, by the overshadowing of the holy ghost upon the willing mind, which embraces and yields to the visitations, operations, and wooings of his love, begetteth and produceth a true and real birth of divine life, a conception and birth of that which is truly and properly his only begotten forever, being one in all his spiritual offspring. This is he that is born again of God, of the incorruptible seed and word of God. In the production of this conception, genera-

tion, and birth, there is both Father and mother. He that begets, is the only possible *Father* of this the only *begotton*. The soul in whom this conception and birth is effected, is the mother; and here "the man is not without the woman, nor the woman without the man in the Lord." This conception and *birth* cannot possibly be effected by the mother without the Father, and is never produced by the Father without the consent of the mother. There must be a celestial union, and real co-operation, wherein two become one. Of twain the one new man is made, which is God and man in the heavenly and mystical fellowship and union. This is the mystery of *Christ*. This is what is held forth strikingly and livingly in his birth of the virgin Mary; and this ever was, and ever will be the only possible way of salvation. This is the new creature, that being born of God sinneth not; indeed, *cannot* sin, and that for this very reason, because "his *seed* remaineth in him, and he cannot sin, because he is born of God;" (1 John iii. 9), as really so, as one was ever born of another in natural procreation.

The *natural man*, the mere *creature*, as the work of God, is a created being; he never saw God, cannot know him, nor receive the *testimony* respecting the mystical union and sonship:

but the *babe*, the *begotten*, that with a true and living knowledge of its sonship, cries Abba, Father, both *sees* and *knows* the Father, and receives the heavenly testimony. For Christ, speaking of this mystery, says, "Take heed that ye despise not one of these little ones, for I say unto you, that in heaven, their angels do always behold the face of my Father which is in heaven." Matt. xviii. 10. And again, calling them sheep, he says, "My sheep *hear* my voice," &c. John x. 27. Thus they receive *his* testimony, but will not receive that of a stranger. "All that ever came *before me* are thieves and robbers, but the sheep did not hear them;" verse 8. Were Moses and the prophets, and John, who came *before* him to prepare his way, thieves and robbers? Nay, verily, they came not *before* him in this sense; for he came *in them*, and was their leader; and all the real message of God *by them*, was *through him*. He is "the *word of the Lord*, that came unto them." The same *word that was in the beginning*. But whenever man, of himself, out of Christ, meddles in the things of God, he is a thief, takes that which is not his, sets his post by God's post, and robs the *babe* of his honour. Here is the ground and rise of idolatry. Here is antichrist in the temple of God, exalted over

the *seed of God in man*, and got up above all that is truly called God, and rightly worshipped.

Christ is the *door*. Is there a door of entrance into the kingdom in our hearts? If so, it is *Christ in us*; there is no other door, nothing can open to receive him, nor enter into the kingdom with him, but that which is of him; all else is, and ever will be, darkness, and cannot comprehend the light, or receive it. Nature works against it; *men* love darkness rather, and *as men* merely, ever will.

"Israel is my son, even my first born." Exodus iv. 22. This is true for ever; for Israel, the begotten and born of God, even when the seed of Abraham suffered in Egypt, was truly his only son, his first born; and hence he speaks of all the seed in the singular number. "Israel is my son, my first born." This could not have been true, had not this Israel been the seed of Abraham *spiritually*; and in the same sense Christ is so called; that is, not seeds as of many, but the one seed, which is Christ in all the heirs and brethren. "This day have I begotten thee," is, through all time, the language of the Father. "Unto us a child *is born*, unto us a son *is given*," (Isa. ix. 6.) is as true at one time as another, in the present tense, without

looking backward or forward. They ate the spiritual meat, and drank of the spiritual rock, when Israel, God's son, was called out of Egypt, long before the virgin Mary, "and that rock was Christ." They not only ate outward manna, they ate the same *spiritual meat* the saints ever live by, else they had no life in them; there was never any other possible way for men to have divine life in them.

To know God and Christ is life eternal. He is in all; all have of his fulness, and yet thousands are dead because they do not know him; they eat not his spiritual flesh, nor drink his spiritual blood, and so cannot live by him. "He that eateth me, shall live by me," says he. He is hid and buried in them. He is as 'leaven hid;' (the very seed of the kingdom); Matt. xiii. 33. A talent laid up in a napkin; or buried in the earth; Luke xix. 20; Matt. xxv. 18; overlooked and rejected, yea, trampled under foot, as an unholy thing, although it is the very blood of the everlasting covenant. Heb. x. 29. "The corner stone," which all the wise builders among *men*, as men, *have ever rejected*; but to those who come to know him, and build in and by him, he *becomes* "the head of the corner." Acts. iv. 11. There is wisdom in the word *become*; "is become the head of

the corner ;” for he is so to none, but as *he becomes so*. The head-stone in religion, and even in the profession of Christ, is always another thing to natural men, however zealous and full of faith, as they may suppose, whilst he lies hid and buried in them, though they cry up ever so loudly his former appearance in that body. Thousands do so, and yet know no more of him than the Jews did. They who then received his testimony, and saw his glory, as the only begotten of the Father, full of grace and truth, saw through the veil of his flesh, or they had never seen *him*, or livingly known him in that appearance: and none now rightly know him, that stick in that appearance, and see no further. “Though we have known Christ after the flesh,” says the apostle, “yet now henceforth know we him no more.” 2 Cor. v. 16.

“Lo, I come,” says he, and “a body hast thou prepared me.” Heb. x. 7, 5. The *I* that came, the *me* the body was prepared for, is he who says, “Before Abraham was, *I am*.” Hence all who knew him, knew the Father also, and all who now know him, know the Father; there is no possible failure of this. “If ye *had known me*, ye should *have known my Father* also: and from henceforth ye *know him*, and have *seen him*. Philip saith unto him, Lord, show us the

Father, and it sufficeth us: Jesus saith unto him, Have I been so long time with you, and yet hast thou not known *me*, Philip? He that hath seen *me*, hath seen the Father; and how sayest thou then, show us the Father?" John xiv. 7, 8, 9. It seems Philip had not yet fully learned this mystery; and this is the case with many who are in degree his disciples. Paul says, "Ye are the body of Christ, and members in particular." 1 Cor. xii. 27. "As the body is one, and hath many members, and all the members of that one body being many, are one body; so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit;" verses 12, 13.

It is plain this body of Christ is spiritual; for we are members of it by baptism of the one spirit into it: by drinking into the one spirit. It is not our outward bodies that compose, and are the members of Christ's body, but it is the birth of Christ in us; it is a union of the life of God and the life of man; and thus the apostle's simile is beautifully instructive; the outward body is one with the head, the members are *all* of the body; "*so also is Christ.*" The begotten are *all* members of the *body*; the

body is one with and in the head, "and the head of Christ is God." And when the birth of Christ is fully formed in man, and grown up to the measure of the stature and fulness of sonship, where every thought is brought into captivity to the obedience of Christ, so that God *becomes all in all*, here the holy Head is known. Christ is the head of every man, and God is the head of Christ; that is, Christ the begotten entirely governs the whole man, as the head directs and governs all the members of the body; and God the Father, as the head of Christ, entirely guides, governs, and in all things directs the begotten.

"I am the true vine," says Christ, "and my Father is the husbandman." John xv. 1. Are the vine and the husbandman one? Answer, yes, in the heavenly union and mystery: the wisdom of man makes it nonsense; but if the vine and the husbandman are one, surely then, so are the vine and the branches. "I am the vine, ye are the branches." 5. "Every branch *in me* that beareth not fruit, he taketh away." 2. "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." 4. "If a man abide not in me, he is cast forth as a branch, and is withered." 6. "If ye abide in me, and my

words abide in you, ye shall ask what ye will, and it shall be done unto you." 7. "Whatsoever ye shall ask in my name, that will I do." John xiv. 13. As he cannot deny himself, a branch abiding in him, and asking in his name, cannot ask without receiving: therefore it holds good forever, "Ask, and ye shall receive." It cannot possibly fail, for, says he, "The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works." 10. Just so every branch in him may say, "I speak not of myself, I ask in thy name; it is thy word that speaks, and asketh in me;" "I live, yet not I, it is Christ that liveth in me." This is *he*, that in all the truly begotten can always say, "I know that thou hearest me always." This is true prayer, and no other is so; all other is but the noise, the voice and breath of *man*, and is not answered; it receives not; it falls to the ground!

But let us now hear the great wisdom of man, that God has made real foolishness with him. "What!" says the reasoner, the wise disputer of this world, "how can the branch and vine be one, if the branch may be cast forth and withered?" This is just as wise as the reasoning of the Jews, "We have heard out of the law, that Christ abideth forever, and how

sayest thou, the son of man must be lifted up?" John xii. 34. Can the branch be cast forth, and wither outwardly? It can. Was it not therefore of the vine? It was. Can Christ be crucified afresh in spirit, and put to open shame? Can the blood of the covenant be trodden under foot and despised? Can despite be done to that holy spirit of grace and salvation? Can a birth of real life be stifled and slain? It can. Was the "Lamb slain from the foundation of the world?" Was this said only of what *should* be afterwards; or was it *really done* from the very foundation? It was *really done*; it is still done in thousands. In the very day that Adam ate the forbidden fruit he died. Death took instant place in him, upon that which was before alive in him, only in the *life* of the Lamb. Here the *Lamb* was *slain* in him; here the *branch* was cast forth and *withered*.

I know it is a mystery too high for mere man to comprehend; but man can laugh it to scorn, and bring forth his strong reasons against it; yea, render it impossible; for impossible it is, and ever will be to this world's wisdom. I do not expect to escape censure and severe ridicule; for I know that *no man as man merely, receiveth the true undisguised testi-*

mony of the *son*, because it is "foolishness unto him." 1 Cor. ii. 14. To preach "Christ *crucified*, was to the Jews a stumbling block, and to the Greeks foolishness." Chap. i. 23. To preach this doctrine in its *full extent*, is now both a stumbling block and downright foolishness unto the creature, as much as ever; but to such as see it in the light, it remains to be both "the power of God, and the wisdom of God; because the foolishness of God is wiser than men; and the weakness of God is stronger than men." 24, 25. This is "wisdom of God in a mystery, even the hidden wisdom (for it remains hid to this day) which God ordained before the world unto our glory; which none of the princes of this world knew." ii. 7, 8. "Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God." 12. There is a measure of the spirit, grace, light, and life of the son, *freely given* to all men to profit withal, but none savingly know it, but those who give up to its motions in themselves, so as to receive it for their teacher; then they see clearly, it had been *freely given them* of God *before*, though it lay long hid and buried, and they knew it not. "If thou knewest the gift of God," said Christ

to the woman, "and who it is that saith to thee, give me to drink; thou wouldest have asked of him, and he would have given thee living water." John iv. 10.

This gift of God was he that dwelt in that body; which, whoever *saw*, saw also the Father. This gift was not only *then* near her, but *had been in her*, and is in *all*; and had she known it before she saw the Lord Jesus outwardly, even as it *talked with her*, and was the *gift of God to her inwardly*, she might have asked of him, and received the living water; even as Israel of old drank of that spiritual rock that truly *was Christ*; and is now in every believer "a well of water springing up into everlasting life;" according to his promise, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." John vii. 38.

This is the salvation of God in every age and dispensation; coming *into this* living faith, in full subjection to this inward holy gift of God, is our only reconciliation with him. This inward gift is the mediator between God and man: it was so in the body prepared by him to do the Father's will in; it is so *now* in all. It is not one thing in him, and another in us. This is the bond of union, that unites God and the

soul in the divine and saving fellowship; "He that is joined unto the Lord is one spirit." A will, opposite to the divine will, is *self-will*, is *enmity to God*; nothing but the *cross of Christ* can ever "slay the enmity;" hence no true disciple, but by the *daily cross*, and *denial of self*: this brings all into the *one will*, crucifies the *old man*, with his affections and lusts.

Without *death*, there is no *new life*; even under the law, "without shedding of blood there was no remission." The *life* was *taken*; here was *suffering for sin*, in the *figure*. Burnt offerings pointed out the necessity of *fire*, the saving baptism of Jesus; who, when he came, passed through the fiery baptism of extreme sufferings, outward and inward; till at length he endured the pangs of death, and poured forth his very "soul an offering for sin." Isa. liii. 10.

And it now remains that what is *yet behind* of his sufferings and afflictions be filled up in us; Col. i. 24. His sufferings are not ended; "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Cor. i. 5. Again, "As ye are partakers of the sufferings, so shall ye be also of the consolation;" 7. "If so be that we suffer with him, that we may be also glorified together." Rom. viii. 17. Here we suffer with him, expressly in

order *that we may* be glorified together. "If we be *dead* with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he will also deny us." 2 Tim. ii. 11, 12. "Rejoice, inasmuch as ye are partakers of Christ's sufferings." 1 Peter iv. 13. "That I may know him, and the power of his resurrection, and the *fellowship of his sufferings*, being made *conformable unto his death*." Phil. iii. 10. This is the baptism that now saves us; it is not a figure; we never receive remission of sins, but in the fellowship of the sufferings of Christ, and conformity to his death; this was always the only way. So that of old, when *blood* was taken for atonement, and no *remission* was had without *blood*, the outward was *but* the *shadow*, and of *itself* procured *no remission*, *no reconciliation*. It is, through all time, only by the *death* and sufferings of Christ, that we can be, or any could be, reconciled to God. And as none obtained this blessing by the offerings themselves, without knowing in themselves a *death to sin*, a fellowship in the sufferings of the holy seed, so *none* can *now* receive it otherwise.

The death and sufferings of Christ in that body are of great price in the sight of God, and in all things have the pre-eminence in the

view of the saints. Therein was wonderfully held forth the way of salvation, as a work of God in man, and of man by God ; that it is *all* through *suffering*, a *wounding* to *heal*, and *killing* to make *alive* in God. He, the Lamb slain from the foundation of the world, has always borne the chastisement of our peace ; nor without his *stripes* were any *ever healed*. God hath laid on him the iniquities of us all, but unless we *partake* in the chastisement, and *feel* his *stripes*, we are not healed ; for he that will *save* his life, shall *lose* it ; but he that will *lose* his life, and *die* with Christ, shall save it until life eternal. Ever of old, “in all their affliction, he was afflicted, and the angel of his presence saved them.” Isa. lxiii. 9. They had his *real presence*, or all else had been useless : *they* were afflicted with *him*, as well as *he* with *them*, and those who know not *reconciliation* with God and *remission of sins* in *this way* are not reconciled to him. But this is *death* to man’s *will* and *wisdom* too ; he won’t endure it ; he had rather believe, or pretend to believe, *any thing* than *die* into *life*. His whole *aim* as man, in his own activity in religion, is to *climb up some other way* ; and among his *many inventions*, that he may seem to come in *by Christ*, he has hewn out the broken cistern of the imputation of Christ’s

righteousness to man in transgression! But his righteousness is forever unimputable to all who have *not died* with him to sin, and risen in the power of his resurrection to newness of life; it can be no further imputed to any, than they are actually conformed to his death, and the fellowship of his sufferings. There is an eternal distance and separation between Christ and all that is unholy. No *grain* of his righteousness was ever imputed to any soul, but in exact proportion to its actual sanctification, or submission to the divine will. What can be more absurd, than to suppose Christ's sufferings have altered HIM, who is always unchangeably the same? or that HE sees us any otherwise than as we are, in our actual state and condition? I can have no expectation of salvation by Christ, without the fellowship of his sufferings, and conformity to his death.

But, blessed forever be the name of the Lord, I have known something of the power of Christ to salvation. I know certainly that there is no other name given under heaven, whereby men can be saved. But who is this Saviour? "I even I, am the Lord, and besides me there is no Saviour." Isa. xliii. 11. This is he who ever liveth; his taking flesh has tended powerfully to unveil the mystery, and show man

that salvation is a work of God and man in union, wrought out through suffering, fear and trembling. This was ever the only way. The sufferings of Christ for the salvation of men, began not when he took flesh of the virgin Mary, nor are his sufferings one thing in nature or kind in the *head*, and *another* in the *members*, If "one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." 1 Cor. xii. 26. All is in the oneness. Suffering and being put to death in the flesh of fleshly motions, has ever been the alone way to know the quickening of the spirit; the only trodden path to glory. The sufferings of the *seed* in that one specially prepared body, could do no more towards reconciling a soul to God, than the blood of bulls and goats towards the washing away sin, were it not that the promise is sure to all the seed; and that the *seed is one in all*; its sufferings one; its reigning and rejoicing one. The *seed*, the *life*, the *begotten*, was of old pressed as a cart with sheaves. How the *divine life* so unites with *humanity*, as to be capable of suffering, is a question too high for human wisdom; but it is the truth, and the only true way of salvation, learnt only in the rending of the veil, and in removing the covering that, in the first state, is spread over all nations.

It is God's will that *that* be "not first which is spiritual, but that which is natural, and afterwards that which is spiritual." Our state is first natural, our acquaintance is with natural things; our ideas and conceptions natural; by degrees the eternal holy Word, that was with God, and was God, that is nigh in the heart and in the mouth, and enlightens all men, more and more operates upon us, to illuminate, to burn, to quicken, awaken, plead with, and demand audience, and dominion in us: this is God's goodness for our redemption; and what says he? "I will overturn, overturn, overturn, and it shall be no more till he come, whose right it is, and I will give it him." And Christ says, "I am come to send fire on the earth; and what will I if it be already kindled?" Forever lauded be his goodness to the souls of men, it was, it is already kindled; it burns as an oven, (that is, inwardly,) in order to refine us as silver is refined! "Verily there is a vein for silver, and a place for gold where they fine it." "Gold is tried in the fire, and acceptable men in the furnace of affliction." The Lord's fire is ever in Sion, and his furnace in Jerusalem. "The light of Israel shall be for a fire; and his Holy One for a flame," and it shall kindle in the thickets; the briers also

and thorns shall be burnt up. This is all inward, for redemption and salvation: it is so in all, as far as it is not quenched. But men may and do quench the spirit, this spirit of judgment and burning; but those who cease to quench it, soon find the good effects of it; it kindles up more and more, till the chaff is consumed, and the wheat is gathered into the Lord's garner.

This is the baptism of Christ; the one baptism, as old as Abraham; known to all that have ever known salvation. As this work of refinement advances, the veil rends, the covering is gradually removed, until the veil is done away in Christ. Here the spiritual understanding and discernment are gradually received; here we know the meaning of these words: "Afterwards that which is spiritual!" God never intended men should know these things by natural reason, or by a man's own spirit. The natural man cannot know them; they are foolishness unto him; and only to be spiritually discerned. The acutest philosopher is herein as great a fool as any; hence some of the greatest sons of natural science, the very darlings of genius, and masters of reason, have been and now are deists.

I confess, I see nothing so absurd in deism,

at least nothing so repugnant to the good sense and common understanding of mankind, as I see in what some of the great doctors of divinity, so termed, hold forth for the doctrines of the Gospel! I don't question, if any of *these* should read this little treatise, but they will feel in their own estimation, able to swallow me up at once, and confound all my wild enthusiastic notions, as they may call them, by the force of human reason, as behemoth "trusteth that he can draw up Jordan into his mouth." Job. xl. 23. "His bones are as strong pieces of brass; his bones are like bars of iron." 18. So may seem the strength of carnal reasoners. But a word by the way: "He that made him, can make his sword to approach unto him!" 19. May the sword of the spirit approach to, and penetrate the hearts of such professors as these. But if I knew Christ no otherwise than they teach, describe, and declare him, I think I must be either a sceptic or a deist. I can never see the connexion between the sufferings of a body of flesh, seventeen or eighteen hundred years ago, and the salvation of an immortal soul at this day, *without seeing those sufferings connected with the sufferings of the seed, that is one in all.* The seed groaned on Calvary, the seed groans in all; "Even we ourselves groan with-

in ourselves, waiting for the adoption, the redemption of our body." The whole creation of mankind, groans more or less to be delivered into the liberty of the children of God. And this salvation by Christ, the suffering seed, the lamb slain from the foundation of the world, is, in this way, the most glorious display of infinite wisdom. But I think the systems, by some promulgated for the gospel of salvation by Jesus, as full fraught with absurdity, as almost any thing I have met with in Mahometanism, or the ancient mythology of the heathen.

The world by wisdom knew not God then, nor can the wisdom of the world a whit more know him now. This wisdom has got hold of things given by inspiration and revelation from God to his children, and doubts not its full competency to the comprehension, methodising, and promulgation of the gospel! This wisdom reads, "There are three that bear record in heaven," and will have it, these are *three distinct persons in one God*; and rivers of human blood have been shed in consequence of the contentions that have been about this mystery! As they handle it, they advance natural flesh and blood to divinity; they deify a person of shape and dimensions, and look for his coming, as such, to judgment! They make

in short *three Gods*; and yet say there is but one God! But the three that bear record in heaven, are known where God reveals them, and never elsewhere. No mystery can be declared from God, and gain credence, but anon, the poor finite wisdom of the creature presumes to lay hold of it, and vainly proceeds to absolute determinations; and then often seeks to enforce these notions on mankind, sometimes by the point of the sword, sometimes by fire and fagot: and were I an *honest deist*, I must endure their tortures, before I could subscribe to their dogmas.

Let the creature be passive till life leads to action; let man be a fool as he is, and wait on God for instruction, and he will at least avoid the labyrinths of learned absurdity; and may learn that the *infinite Jehovah*, the great I AM, as the eternal self-existent, omnipotent, and first cause of all things, ever reigns properly *God*, and is *one*. As the begetter of life divine in mortals, the babe that cries Abba, Father, and to which alone divine mysteries are, or can be revealed, he is properly the *Father*; and such too in a *larger sense*; for as there is in the depth of every soul, at least a panting conception of the incorruptible seed and word of life, he may be called "the Father of us all." How

far he is, or is not, properly the *Father* of all created intelligences, all animated nature, I am not curious to inquire, or anxious to decide. But as putting forth his power, or uttering his voice, or as power put forth, or a voice uttered, in order for production or creation, or in order for diffusion of bliss, he is the *holy word*: also, as manifesting in intelligible language the divine will to the ear of the soul, he is the *word of the Lord*; the word nigh in the heart and mouth; not only in the *heart*, for when the prophets speak, "it is (as Christ said) not ye that speak, but the spirit of your Father that speaketh in you." And as he speaketh in them, and by or through them, to others, he is also the word in the *mouth*, as well as in the *heart*. As a production, or as being begotten and brought forth in man, in a state of dependence and want, and looking up to a superior preserver, feeder, and helper in every sense, he becomes a *son*; and this was our Saviour's state in that body, and is the state of sonship in all. He was dependent, he was tried and tempted in all things as we are; hence his sympathy with all the seed; he is touched with a feeling of all our infirmities; is a merciful and faithful high priest; and being himself tempted, knows how to succour them that are tempted.

He could do nothing without his Father; "My Father worketh hitherto, and I work," said he. "My Father is greater than I." "But of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the son, but the Father." Mark xiii. 32. As a son he was begotten; this implies Father and mother; every one in whom he is begotten is his mother; and as he is begotten in all these, so is each of these his sister and brother; and as he is married to these, they are his wife, bride, or spouse.

Much more might be said of the state of sonship; but "who will believe our report, and to whom hath the arm of the Lord been revealed?" Who can bear to hear that the son differs nothing (as the apostle saith) from a servant, for a season, though he be Lord of all? Who can allow him to lie in a manger, and then to be under tutors and governors until the time appointed of the Father? But so he is in all, whether men know it or not, and so he was in that body. He submitted to his parents, obeyed and learned gradually, "learned obedience by the things he suffered." He advanced by degrees, and grew in "stature and in favour with God and man." And though he never sinned, yet "he died under sin once;" that is,

unto the motions, which, if obeyed, had brought forth sin; for he had a will as a man; as a man his nature was reluctant to the cross. "If it be possible, let this cup pass from me;" but he abode in subjection, "not my will, but thine be done." Just the path we all must tread to glory, the way we all must walk, if ever we obtain salvation. He must reign in us, till he puts all enemies under him in us. Here he must sit at God's right hand, the right hand of omnipotence, in every soul, till eternal power makes all his foes his footstool; till he puts down all other rule and authority in us but his own; till perfect obedience and subjection takes place; till our will is swallowed up in the divine will. Here, as mediator, having made perfect reconciliation, he renders up the kingdom to the Father; and God becomes all in all. Death is swallowed up in victory. Here he rises from the grave, bursts the bands of death, puts off the grave clothes, mortal puts on immortality, rises from the sepulchre, notwithstanding the sealing of the stone, and setting of the watch; and yet after all this, "touch me not, for I am not yet ascended." Wait to have an ear open to receive this, and wait his ascension over all in thee; be not hasty; "he that believeth shall not make haste."

There is a time and season for all things; and if thou abidest in the patience, and touchest him not, thou shall see and know all power, both in heaven and earth, committed unto him, though he has only been under tutors. He through death reunites with the Omnipotent, from whom he was put forth into a state of want, weakness, and dependence; that is, all self-will or reluctance, every motion that had striven against, or attempted to strive against the motion of divine life in the will of the Father, is slain, all yields up, and God becomes all in all. Now he leads captivity captive, ascends over all, and sits down in the throne of the kingdom; principalities and powers being made subject to him. Here, he that laid down his life, and was a servant to all, —having first come forth from the bosom of the Father; been conceived *in man*, and brought forth, truly the *son of man*; swaddled and laid in the manger, scarce finding where to lay his head; persecuted, reviled, spit upon, crowned with thorns, crucified, dead, and buried,—rises superior to all the powers of darkness, and all the gates of hell; and ascends up where he was before he came forth from the Father. This is the seed of the woman that bruises the serpent's head; not then first the

seed of the woman when born of Mary, but as early as a birth of God was brought forth in man. This is he of whom Moses in the law, and the prophets did write; whom Moses calls the word in the mouth and the heart; the true seed of Abraham, and of David in spirit. "Hosannah to the son of David; blessed is he that cometh in the name of the Lord."

Now this immortal birth is ever begotten by the overshadowing of the holy ghost; by the influence of the holy spirit, the babe of life is conceived!

God is a spirit; why? because he quickens and giveth life, or maketh alive; his influence on the soul is felt enlivening, animating, and invigorating its faculties. The beginning and progress in all true religion is in God as a spirit; the renewing of the holy ghost, is the comfort and consolation of the begotten of God; it is the very life of God, that is food for the soul; the flesh and blood of the son, which the saints feed on and live by, and which he explains thus: "*It is the spirit that quickeneth, the flesh profiteth nothing.*" Indeed, if ye can receive it, it is the very "blood of God."

This holy spirit instructs, as well as clothes, feeds, and strengthens the begotten; in short, God is all in all, in beginning, carrying on,

and completing the work; and finally it will be seen so, when all comes into full subjection to him. But as in putting forth his power in created intelligences, in the progress of the work carried on between God and the soul, *by* God *in* man, and *by* man *through* God, there is begetting, there is the begotten, there is assisting, instructing, feeding, clothing, and upholding the begotten, "till we all come in the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;" (Eph. iv. 13) so, though God is eternally *but one*, and there is no *twain* at all in him, not even love in him, in any wise different from wisdom, goodness, power, wrath, vengeance, or anything that is in him; yet as it is very proper to speak of these several attributes or perfections, and of divers operations, according to what he operates upon—a fountain of living waters to the faithful; a consuming fire to the man of sin, (as the sun softens wax and hardens clay, and yet not two acts, or different operations in the sun itself;) so the distinction of Father, son, and spirit is proper, and there is a substantial, experimental ground for it; yea, further, for the distinction "of God, and of the Father, and of Christ;" as we find Paul expresses it.

He that pleases may make himself sport with these mysteries, but I can tell him, had he lived in our Saviour's day in that body, in the same disposition, he would have ridiculed *him*, and his living testimony to the truth, as much as he now does the unfolding of the nature and life of it; and would have been as able to raise mountains piled on mountains of seeming difficulty and impossibility against it. And therefore if he now thinks himself a believer, it would be a mercy to him to be undeceived, and convinced that he only believes, because it is the fashion, and that he has taken his faith upon trust from others! This may startle him; for I doubt not *he thinks* verily, that he believes, because *he has examined for himself, and is fully convinced!* But surely he has never made thoroughly the right examination, for if he had, he could never believe the common credenda of religion in our land. He may have gone as far as his natural powers can lead him, under all the clogs and prejudices of education and popular opinion; but it is to be feared, the Father which is in heaven, has not revealed his son *in him*, has not translated him into the kingdom of his dear son. He cannot then in this state, call Jesus, Lord, *by the holy ghost*; he may say, the Lord liveth, and Christ is the son of God, and nevertheless swear falsely!

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He that pleases may make himself sport with these mysteries, but I can tell him, had he lived in our Saviour's day in that body, in the same disposition, he would have ridiculed *him*, and his living testimony to the truth, as much as he now does the unfolding of the nature and life of it; and would have been as able to raise mountains piled on mountains of seeming difficulty and impossibility against it. And therefore if he now thinks himself a believer, it would be a mercy to him to be undeceived, and convinced that he only believes, because it is the fashion, and that he has taken his faith upon trust from others! This may startle him; for I doubt not *he thinks* verily, that he believes, because *he has examined for himself, and is fully convinced!* But surely he has never made thoroughly the right examination, for if he had, he could never believe the common credenda of religion in our land. He may have gone as far as his natural powers can lead him, under all the clogs and prejudices of education and popular opinion; but it is to be feared, the Father which is in heaven, has not revealed his son *in him*, has not translated him into the kingdom of his dear son. He cannot then in this state, call Jesus, Lord, *by the holy ghost*; he may say, the Lord liveth, and Christ is the son of God, and nevertheless swear falsely!

The substance of what I have written, I have at least learned mostly of the Father. I learned the mystery of it, not of man, neither was I ever clearly and livingly taught it by man, as man; but by the revelation of Jesus Christ.

If, courteous reader, thy mind is now, or at any time hereafter shall be, so opened and prepared, as to receive and assent to these declarations, and would wish them to be of real benefit to thy soul, I have this further to say to thee: have a care; catch not at it in the prying wisdom of man; seek not to have the vulture's eye to behold it; it will do thee no good, in the letter, out of the life of it. Wait on the Lord in stillness, in singleness, and holy abstraction of soul, before him. Be content with a little, make not haste. And as thine eye is single to the divine light in thee, thy whole body will become full of light; thou wilt not lack any good thing, any necessary information; but God will reveal all things to thee, as far and as fast as thou canst safely and usefully bear them. If thou advancest in this school rightly, it can never be further or faster than thou advancest in purification; and that must be through burning and fuel of fire. If thou canst not dwell with devouring fire, and with spiritual burnings, thou will never make a pro-

ficient in the science of salvation, nor stand faithful in the Lamb's warfare. But if thy heart is won to Jesus in good earnest, and thou art engaged to follow him, wherever he leads thee; through fire and water, through persecution, temptation, ridicule, and contempt; if thou art bent to bear him company before the high priests, lawyers, and Pilate; and to stand by him through all his perils, in his fast, agony, and death on the cross, hold on thy way, he'll be with thee, and will not forsake thee. Remember for thy encouragement what he said to his disciples, "Ye have continued with me in my temptations, and I appoint unto you a kingdom." This will hold good to all his upright followers forever.

I heartily wish thee a good journey in thy race to the heavenly Canaan, the communication and comfort of the holy spirit, and a blissful abode in the mansions of eternity.

I dedicate, in much real good will, the foregoing to thy use and service, and bid thee farewell; until we meet next in the realms of Emmanuel, to unite with saints, angels, and seraphs in the songs of salvation, round the throne of Jehovah for ever.

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SOME OPENINGS OF TRUTH

IN REGARD TO THE

DOCTRINES OF THE SCRIPTURES:

Mostly such as God has given me by his own Holy Spirit,
which "searcheth all things; yea, the deep
things of God."

MATT. chap. i. ver. 1. "The book of the generation of Jesus Christ, the son of David, the son of Abraham."

Christ is not only the son of David, and David the son of Abraham; but Christ himself is the son, (strictly so in spirit), both of Abraham and of David; yea, of *all* the holy fathers.

Many good Christians may not have duly considered this, and so may be ready to doubt the truth of it. But many things are true which seem strange, and almost impossible, to those who have never been let into them. There are many deep mysteries, not only in spiritual things, but also in natural things, which thousands disbelieve, only because they have not been opened to their understandings; and yet those to whom they have been

opened, are sure of the truth of them. It is, therefore, of excellent use in preparing us to understand and receive the truth, to stand open in our minds, with a full conviction that many things may be true, which we have never yet seen to be so. If this be the disposition of our minds, and we look to God, and humbly desire his divine assistance, he may graciously open things to us, one after another, which, of ourselves, we never could pry into or behold. He may give us to see clearly, that Christ is not only the son of God, and of Abraham, and of David, but of every true born son of God in every age of the world.

It may be thought by many, that Christ is not the son of any but God and the virgin Mary; but Christ himself positively declares, he that doeth the will of his Father, "the same is his mother, and sister, and brother." Shall we suppose he only meant that they were dearly beloved by him, and owned *as if* they were his nearest relations? By such glosses and interpretations, is the true meaning of many of his deep, and deeply instructive sayings qualified away. But, verily, he meant as he said; and had he not carefully confined his words to a strict meaning, he might have called such his father too. But in the spiritual

sense in which he was speaking, no man can possibly be his father, but God. It is true that we read of his *father David*. In regard to his outward genealogy and descent, David was his forefather; but in regard to his *birth in man*, none can be Christ's father but God only. And in order to hold this forth to mankind, even his body that was born of the virgin, was conceived by the overshadowing efficacy of the holy ghost, without the agency of any other immediate father but God. Thus the *outward* holds a lively analogy with the *inward*. But though, speaking of the inward, no *man* can be his *father*, yet man can and must be, his "*mother*," as well as "*sister and brother*," if ever he comes to be truly regenerated and born of the "*incorruptible seed and word of God*." This new birth is ever produced by the overshadowing of the holy ghost upon the souls of men: and if this gracious overshadowing produce not the holy birth in some men, it is through *their* default, or the want of their co-operation with it. In such as these, it is like the seed sown in bad ground, and fails of heavenly increase; for "*the man is not without the woman, nor the woman without the man in the Lord*." There must be an assent of the mind, a uniting with, and cleaving to the

holy overshadowing or regenerating influence of the holy ghost, in every soul where the new birth is effected. And even in the case of our Lord's conception in the virgin, it was not without the hearty assent of her mind; for at the time from which this conception is reckoned, the language of her assenting soul was, "Behold the handmaid of the Lord, be it unto me according to thy word." And herein the generation of Jesus Christ appears in beautiful and instructive analogy. The conception even of the body not being without the cordial submission, faith, and acquiescence of the virgin; which is a lively display of that state which invariably takes place in every soul that becomes the *mother of Christ*, which everyone doth that is born again, or is born of God. For this new birth, or birth in man, "of the incorruptible seed of God," is as real a birth as is our first birth, or birth into this world.

Some may think it a mere metaphorical expression, but it is as perfect a reality as any in nature; and that babe of life, that true child of God, that cries, "Abba, Father," is never brought forth, but through a union of the two seeds, the human and divine. And as both seeds are spiritual, hence, "he that is joined to the Lord is one spirit," as the apostle truly asserts. This

is the true union with God ; and those thus begotten of him are all, strictly speaking, "the offspring of God," and children of the Most High. Stumble not at it, reader ; it is the very truth of God ; the only sure way of salvation by Christ. And had salvation ever been without a real birth of God in the soul, a substantial union of the very life of God, and of man, brought forth, and growing up into one new man, which, in all ages and nations, is the true *Immanuel* state, God with man, in a real living union and oneness, Christ's birth of the virgin would have had no relation to the salvation of souls. But now, blessed for ever be the God and Father of our Lord Jesus Christ, this outward coming of the son of his love, or this his appearance, work, and service in that prepared body, is a most lively and instructive exhibition and display of the alone true way and work of salvation. It shows us that no names, notions, creeds, forms, or performances, are of any avail in that great work, that are not in, and receive not all their life and virtue from and in the real life and virtue of the *Immanuel* state,—the union of God and man. This it concerns each individual to experience in his own heart. For nothing done for us, without us, is of any further actual and final advantage

to us, than as it promotes the life and growth of this divine union.

There is a great deal said of faith, regeneration, and imputation; and the adversary cares not how busy men are in talking, imagining, and building creeds and systems, and professionally and notionally relying on the merits of Christ, if he can thereby keep them from that loss of their own life, that death of the first active sinful nature in themselves, through which alone the life of Christ, the new man, is promoted! Had there been any possible way of salvation but through the real death of all that is sinful in man, Christ need not have died; *death* is the alone way, and "without blood there is no remission." The offerings under the law bore ample testimony to this truth, and pointed out the necessity of death unto sin. But men are too prone to rest in the figure, and to content themselves with outward performances. Instead of looking through and beyond the type to the substance, and pressing forward into a death unto sin, and a new life unto holiness, the Jews thought there was something substantially available in the punctual performance of the signs; and so gave occasion for the apostle's severe reprimand: "Behold, thou art called a Jew, and retest in

the law, and makest thy boast of God, and hast a form of knowledge, and of the truth in the law."

Well, Christ has carried the thing much further than it ever was or could be carried, by the typical death of bulls and goats. He has shown us plainly that nothing will do, short of real death *in us*. That the death must be *in man*; that we must die to all creaturely corruption, as he died to the creaturely life. "In that he died, he died unto sin once," says the apostle, "and in that he liveth, he liveth unto God." Though he was sinless, yet he died unto *sin*; he died to the very first risings and motions of evil; for "he was in all things tempted as we are." In yielding to these temptations, lust would have been so conceived as to have brought forth sin, but in dying, instantly, the death of the holy cross, to every motion whose tendency was unto sin, he is properly said to have died unto sin. And herein, as well as in his death on the cross outwardly to the life of the creature, he has powerfully taught us the necessity of dying with him unto all sin. He that will lose his life for his sake, shall save a divine and eternal life with and in him. But he that will save his life, will not die with him unto sin, must and shall lose

it. He that will reign with him, must suffer with him; and he that will rise with him in the newness of the divine life, must first be buried with him in that baptism which is into real death unto all sin, even that baptism by which the floor of the heart is thoroughly cleansed. This is the alone way through which he ever becomes our life. Paul boldly calls him "Christ our life," and he surely is the divine life, yea, and all the divine life, of every redeemed soul. God revealed him *in* Paul; not merely *to* him, but *in* him. And no man ever had the true revelation of the son of God, but *in* himself; "I live," says the apostle, "yet not I, it is Christ that liveth in me."

Come, christian professors, let us examine and prove our ownelves. "Know you not your ownelves, how that Jesus Christ is in you, except ye be reprobates?" "He dwelleth with you, and shall be *in* you," says Christ. And again: "Because I live, ye shall live also: at that day ye shall know that I am in my Father, and you in me, and I in you." As really as he is in the Father, his brethren are in him; and as really as the Father is in him, and is his life, so really is he in them and is their life. As really as *God* and *man* are united in one, in him, so really are they so in

all his. Hence, "he is not ashamed to call them brethren;" for they are *true* brethren, all born of the same holy and "incorruptible seed and word of God." It is this, and only this, that makes them not only "heirs of God," but "joint-heirs with Christ." All children of one Father: all begotten by the overshadowing power of the holy ghost; all bearing the image of the heavenly; wherein, "he that sanctifieth, and they who are sanctified, are all of one." Nor let any man suppose that anything can ever inherit the kingdom of God, that has not a birth of the very life of God in it. What can possibly bring "every thought in us, into captivity to the obedience of Christ," as the apostle expresses it, but the life of Christ ruling *in us*? Hence it is that in the kingdom of God, both when, and wherever it cometh in earth, where the divine will is done as it is in heaven, and also hereafter in the abodes of bliss, "all things are new, and all things of God;" for in this state and kingdom "God is all in all." Here it is that God is truly and entirely their God, and they his "sons and daughters." Indeed, the alone way of becoming his sons and daughters, the alone way of his becoming all in all in us, and bearing unopposed rule in our hearts, to the obedient sub-

jection of every thought, is by our being *born of him*; born of the very seed of God, and as really so, as Isaac was born or begotten of Abraham.

Hence every man in whom this birth is brought forth, is truly the *mother* of Christ. God alone is the father of every such joint-heir with the blessed Jesus; the person in whom he is thus begotten, is his *mother*; the begotten in every such soul, is his *brother* and *sister*; and this is that which *sinneth not*. In this holy birth, and babe of life, "the seed of God," of which it is begotten, remaineth; and so it "cannot sin, because it is born of God." If any man, in whom this birth has some real existence, finds himself still in degree under the power of sin, he may be assured, that so far as he is so, he is not born of God; for that which is born of God sinneth not: or, in the words of the beloved disciple, "whatsoever is born of God, overcometh the world." 1 John v. 4. That which *sinneth* in any man, is *not* born of God; is not the *new* man, but the *old* man, which is corrupt, and in which sin yet dwelleth. In this state many good men are groaning to God, for complete deliverance from the remaining bondage of corruption. "Even we ourselves," says the apostle, "groan within our-

selves, waiting for the adoption, the redemption of our body." It is sometimes long before the entire *adoption*, before the sonship is so thoroughly completed, as to allow the soul to speak boldly of the full *redemption* of the *body*; redemption of all that belongs to the man, every propensity, and every thought and motion. But there is no safe stopping by the way, or sitting down at ease; for as certainly as we become wholly joined to the Lord in the one spirit, we know Christ to *reign in us*, till he puts down *all rule and authority*; until all his and our enemies are *put under his feet* in us; until death is completely swallowed up in victory, and God becomes all in all. Here it is that the son renders up the kingdom to the Father; and God, over all, sways the unresisted sceptre of his kingdom.

This doctrine admits of great illustration from the scriptures; indeed it is as it were the central point, the focus; that, towards which much of the drift of scripture tends, as well as that which gives weight, beauty, and instruction to a great part of the sacred records. And yet, such is the wisdom of God, in hiding these things from the wise and prudent, that nothing is less seen by thousands, who think they understand the scriptures. They are a

sealed book to this world's wisdom, and God determines their being so. The mysteries they contain, are only "spiritually discerned;" for "the natural man cannot know them." There is none in heaven, nor in all the earth, but "the Lion of the tribe of Judah," that can open the seals, or give the mind of man rightly to look into, behold, and understand these divine mysteries.

In confirmation of the Emmanuel state, read Matthew's first chapter: "She was found with child of the holy ghost;" "That which is conceived in her is of the holy ghost!" This was ever the case with all, who come rightly to know "Christ in them the hope of glory;" and there never was, nor ever will be, any other true and substantial "hope of glory" but *Christ in man*, his *life*, his *strength*, his *guide*, and *sure defence*. Man no otherwise comes to the living and complete experience of this, than through the overshadowing of the holy ghost, begetting in him a birth of the seed of God; which gradually increases, and grows in stature, and in favour with God, (as did our blessed Lord in that prepared body), until Christ becomes completely *formed in him*. This was what the primitive believers pressed forward to the attainment of, as a mark for the

prize of the high calling of God, which was "in Christ Jesus;" and for this, Paul "travailed in birth" with the little children, spiritually, of his day, that *Christ* might be *formed in* them. This he well knew could be effected by nothing short of the power of the holy ghost. Hence, in turning people "from darkness to light, and from the power of satan unto God," the gospel was preached with the holy ghost sent down from heaven; and from that day to this, the gospel of life and salvation has never been, nor ever can be, any otherwise preached.

"The gospel is the power of God;" and no other power, no preaching but what is in that power, can turn souls from darkness to light; nothing out of that power can beget souls to God, or effect the conception, formation, and birth of Christ in man: this being the alone power exerted through all periods of time, in order to produce that union of God and man, wherein this new birth consists. We find this also the only power exerted upon the blessed virgin, the mother of our Lord.

Oh! the beautiful analogy, the deep wisdom and divine instruction herein exhibited to the enlightened mind! As I view these things, my soul adores, and in prostration and reverence, bows before the throne of God: and all

that is alive in me, ascribes greatness, and wisdom, might, majesty, and dominion, to the Holy One of Israel! Well might Paul speak of Christ *in* man the hope of glory, as the mystery hid from ages and generations of those who were under the veil; and consider it as the very riches and glory of God's "inheritance in the saints." Great riches and glory indeed! Magnified for ever be the name of the Lord, that he has come so near us, and has so clearly taught us the nature and way of salvation, in the coming of our blessed Lord in that prepared body. Even the body was prepared by the power of God, and that too, as we have seen, in a very teaching and instructive manner; hence, says our dear redeemer, speaking to the Father, "A body hast thou prepared me." Here we see the body was not the Saviour, (otherwise than as in union with, and through the power of, the divine life, it bore a part in the great work), but was prepared for him who was the Saviour, to do the Father's will in. "Lo! I come; a body hast thou prepared me." The *I* who *came*, the *me* for whom the body was prepared, was, strictly speaking, the Saviour, and had been so in the salvation of all that had ever known salvation. For, says the Most High, "I am God, and beside *me* there is no

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Saviour." And yet he never saved any, but through the "*child born, and son given.*" There never was any other way, but the way of the *new birth*, the begotten of God brought forth in the soul. This is the "seed of the woman," that ever "bruise the serpent's head" in man: wherever this is brought forth, *satan's head is bruised*; and wherever *satan's head is bruised in man, this is brought forth.* This seed is not the *seed of the woman*, merely as born of *Mary*; but also as born in every redeemed soul, either man or woman, for in this sense they are all one in Christ. Wherever Christ is brought forth, he is both the son of *God*, and the son of *man*: but of *man*, only, and always, as his *mother*. A son ever implies both a *father* and *mother*: and hence Christ was the son of *God*, and son of *man* too, long before the days of the virgin *Mary*. And yet he never could have been the *son of God*, till he was *begotten* of him, and he could not have been *begotten* without a *mother* as well as a *Father*. So that his eternal co-existence with the *Father*, previous to a *mother's* existence, was not in the state of sonship, but absolutely as *God*.

Hence, the evangelist John, speaking of his eternity and divinity, does not say, "In the

beginning was the *son*, and the *son* was with God, and the *son* was God ;” but, he says, “In the beginning was the **WORD**.” The word was strictly God, and in nowise distinct from him, as a second person *in the trinity* : but was truly the “everlasting Father.” This everlasting Father, arising in his might, spake the word, “and it was so!” Worlds and intelligences were spoken into being by the *word* of his eternal power! Hence, as in putting forth his *voice* he is called the *word*, so of his uttering his voice in the hearts of his prophets, it is said, “the word of the Lord came unto them:” and of his clothing himself with *flesh*, and *speaking* into birth that holy thing which was born of the virgin Mary by the *word* of his power, it is said, “*the word was made flesh* ;” that is, “*took flesh*,” for the flesh *he took on him* ; though “*he took not on him the nature of angels*,” but the nature of man, and thus was found in “fashion as a man.” This holy word that thus took on him flesh, was none else but the EVERLASTING FATHER, exerting himself, by the word of his own power, in all productive energy!

It is as dark as Egyptian darkness, to talk of three *eternal* persons in the only one God. He is *one* forever. There is no *twain* in him. Even his *wisdom* and his *power* are not twain in

him; for he is wisdom, and wholly wisdom; he is power, and wholly power; and so of all his other *attributes*, as we call them. Indeed the very word *attribute* implies, that he has not these, as absolutely *different* things in him; but that we only *attribute* them to him, as if he had, and that because he *is* all these, rather than *has* them. If he *had* them, in actual contradistinction one from another, we need not call them *attributes*; and in that case there would be at least a twain; yea, a considerable variety and composition in him: whereas he is one simple uncompounded act, or essence.

But generating, (we may use the word generation, for Matthew calls his book, "the book of the generation of Jesus Christ"), I say, generating with the life of man, the everlasting Father takes upon, and unites unto himself, our life and nature; and thus brings forth the Emmanuel state, God with man. *Here* the sonship *commences*; and this commenced long before Mary. "To us a child is born, to us a son is given," is true in the present tense, and was true in every age of the world, without looking backwards or forwards. "Thou art my beloved son, this day have I begotten thee," is also ever true in the present tense, whenever the new birth takes place in man.

And because all the divine life and authority of this only begotten, (for he is one in all), both in that prepared body and in all his joint-heirs and brethren, is the eternal life and power of the "everlasting Father" that begetteth him; therefore the very text that calleth him a *child born*, and a *son given*, declares his name to be "the Mighty God, the everlasting Father, the Prince of Peace." His *name* is his *life* and *power*; "the name of the Lord is a strong tower;" "thy name is as ointment poured forth," and many other passages of scripture show his *name* to be just what *he is*. And, therefore, as all the divine life, power, virtue, and authority of the *son*, is the divine life, power, virtue, and authority of the Father, conferred upon, active in, and actuating the begotten, he receives the name "everlasting Father." Thus *he* and the *Father* are *one*; and yet Christ truly says, "My Father is greater than I." This, as a son, he may say, wherever he is brought forth; *as a son*, this must have been the case in that body; *as a son*, he must be *dependent* upon the *Father*; hence he declares, "I can do nothing without my Father." "My Father worketh hitherto, and I work."

It is not possible for the Father to *beget*, or

put forth a being that can work good independently of himself; for then there would be *two* good, or, which is the same thing, *two Gods*. Hence when one called Christ, "Good Master," he refused to accept the title, as applied to himself, independently of the one only real goodness, the goodness of God; and makes this return, "Why callest thou *me* good? There is none good but *one*, that is, *God*." This must hold good forever; for the moment any other independent source of real goodness is admitted, another God is that moment admitted; or good is admitted, which the *one God* is not the source and author of. Hence, *as a son*, Christ was and is as absolutely and entirely dependent upon the Father as any of us. Indeed, were he not so, he could not be *like us in all things*, sin excepted. As we can do no good thing merely of ourselves, so he, if like us in all things but sin, can do no good thing of himself, merely, and independently. Hence, he could not do many mighty works in some places, because of the people's unbelief; the Father, by his eternal power, not making way there for the visible display of the glory and power of the sonship. Nor was this total dependency confined wholly to power; it was as real in regard to wisdom and knowledge; and

so certainly as *we* have no real wisdom and knowledge, but what we have received, so certainly was the case the same with the blessed Jesus. Hence, he himself speaks of a day or hour, which no man, nor angel, nay, nor even the *son* himself, but the Father *only*, knoweth. Some may think this is very strange, but it must be so, if he is, except sin, like us in all things; and if he were not in all things else like us, his triumph and victory over all the powers of death and darkness, could not assure us of the possibility and certainty, upon our standing faithful, of our victoriously triumphing in like manner.

Has he not fairly, in the open field of battle, bid defiance to, foiled, conquered, and overcome all the art, power, and policy of the grand adversary of souls? Yea, verily he has. But in what capacity has he done this? And can we do it too? For if he has done it in some very different capacity from ours, either by having less temptation to encounter, or weapons of warfare to maintain the combat with which we have not, what assurance can *his* conquest give us, that we may conquer too? But verily he has made this conquest in our capacity; in every respect in our capacity, except sin: and, therefore, as the arms in which

he conquered are ours, and as we certainly *may*, if we will but avail ourselves of the force and omnipotency thereof, conquer all the arts and powers of hell, even though we have been in degree weakened and disheartened by sin, what Christ said to his followers is strictly true: "The works that I do shall ye do also; and *greater* works than these shall ye do." One greater thing, at least, we all may do, if we will; we may all conquer satan, and know his head entirely *bruised*; know him *bound* and *cast out*, and all his goods destroyed, even after we have been enslaved by him; and by means of which slavery, we may have the force and power of vicious habits in ourselves to conquer. This is a victory indeed; and such a one as the blessed Jesus never could experience, in his individual conquest, in that prepared and sinless body. For though I doubt not his rising superior, in that conquest, to all the powers of hell, evil habits, and all other evil; yet, *as he had no evil habits in himself* to conquer, so he left the door open for his brethren, his joint-heirs and companions in the holy warfare, to do that greater work and conquer all the additional force of sinful habits in themselves. He had all the varied and combined forces of temptation and assault to combat, that a sin-

less state could possibly be tried with; and thus being tempted, he knows how to succour those that are tempted, and is forever a merciful and faithful high priest and intercessor.

He trod into the sympathetic experience of every step of our tribulations and sufferings, and commiserates us in our most tried states; and having conquered our grand adversary, in our nature, and while clothed with flesh and found in fashion as a man, well may he bid us be of good cheer, and not fear the assaults of satan: laying down as the ground-work and reason of our confidence and cheerfulness, "I have overcome the world!"

But some are ready to conclude, *his overcoming* in that single combat is enough; that we are to rejoice *in that*, and rest assured of its all sufficiency for us, without entertaining the least thought of overcoming all the power of sin and satan in ourselves, which, say they, is impossible. Oh! the grand delusions of the devil! Had Christ been governed by satan's representations of the impossibility of a conquest, he had never overcome all his strong holds, of which this is one; and a strong fortress indeed it is, against all those who would believe him, who is a liar from the beginning, in this his lying insinuation.

But, dear reader, believe him not. Christ has not conquered to excuse us, but that we should follow his steps; and has shown us, that as certainly as he has overcome, we shall overcome too, if we fight valiantly under him, the captain of our salvation. In order whereunto, we are called upon to avail ourselves of the "whole armour of God." The whole armour of God! may the doubting and despairing mind say—wouldst thou have us to be so vain as to think we can be armed with the *whole armour of God*? Have we all the power of God, all these weapons of war at our service in this great warfare against "the world, the flesh, and the devil?" Was not Christ Jesus armed with far more potent weapons than we ought to pretend to?

In answer to this, I do assure the truly conflicting reader, that we have, freely offered to us, if we will use them in God's way and time, all the weapons of warfare with which our Saviour gave the grand foil to the utmost force of our grand adversary. We have the free offer and gift of the "*whole armour of God*," if we will receive it, and go forth to war in the invincible power thereof: an armour that is absolute proof against all opposition and assault; a shield that never failed; a sword that

never yet was foiled in battle! It is only when "the shield of the MIGHTY is vilely cast away," that satan can possibly prevail against us. Our God is in no degree wanting, or sparing in his provision for our defence, preservation, and safety. "He will (he does) give grace and glory, and no good thing will he withhold from," them who rightly rely upon his holy aid. All such are armed with all the power of Omnipotence, as often as they need it. If the power of temptation increaseth against them, let them only stand fast in the power of God upon them, in their own souls, and then satan can no more defeat them, than he can defeat Omnipotence. For let his power and his roaring increase to whatever possible degree, their strength and valour will be proportionably increased, in the name of the infinite Jehovah, and in the power of an endless life.

Their supplies and resources will ever rise superior to all the arts of hell, and the power of the prince of darkness; nor can they ever be exhausted, unless it were possible for satan to baffle unlimited wisdom, and exhaust the supplies of unbounded Goodness and Power!

I grant, in *our own, unassisted* attempts to maintain the field against the arch-champion of the regions of darkness, all our iron would

be but as stubble, and our brass as rotten wood before him: he would laugh us to scorn, and stamp ignominy upon our utmost prowess. But magnified over all, and praised forever, be the great name of the Lord! he has not sent us into this world, no, not an individual of us, to sustain such unequal combat. It is true, he has placed us here upon probation; exposed to the attacks, buffetings, allurements, and temptations of our common adversary; and has rendered us unable, without his assistance, to prevail at all against him: and there is no reason to doubt but that this is all for the best, and the very dictate of infinite wisdom and goodness.

For my part, I do not, and dare not even wish I had no such adversary to wage war with; nor yet that I was able in my own independent ability to resist, conquer, or confound him. I am willing to be tried, as gold is tried, "in the fire," and as are acceptable men "*in the furnace of affliction.*" I am willing also that God should have all the praise, and all the glory, in my preservation and victory. I know he "will not give his glory to another, nor his praise to graven images;" nor is there any thing in me that wishes to arrogate to the creature, the least claim or

praise of independent achievement. I know in this warfare I can do nothing of myself, independently; I know also, that no moment will ever arrive, wherein I shall not be armed, (unless it be through my own default), with armour, and ability all-sufficient, to defeat and foil the utmost exerted powers, and most cunning and artful devices of hell. The devil may tempt, but can force no man to yield to his temptations. Thanksgiving, and glory, and honour, and power, be ascribed to Israel's holy and omnipotent Guide, Governor, and Preserver! "there is no enchantment against Jacob, nor divination against Israel," so long as Israel's abiding is in the true tent and tower of safety, the name and strength of the Lord.

Therefore, let the call, or alarm, be sounded throughout all the camps of Israel, "To thy tent, O Israel! To thy tent, O Israel!" The Lord! the Lord strong and mighty; the *name*, the life, the power of the living God, the mighty God of Jacob, is thy alone tent and tower of safety. O Israel, abide here, and thou art safe forever! Thy place of defence then is in the "munition of rocks;" "bread shall be given thee, thy waters shall be sure." For though thou art still but "worm Jacob," in thyself, and hast no independent might or

ability, yet the strength of Omnipotence is infallibly engaged on thy side: and so long as thou trustest in the Lord with all thy heart, not leaning to thy own understanding, but faithfully and valiantly maintaining the fight in the name of the Lord, he “will never leave thee, nor forsake thee.” In the fire, and in the water, he will still be with thee; that neither the floods nor the flames shall prevail against thee. He will hold thee, yea, *hide* thee too, in the hollow of his own holy hand; and even as the very “apple of his eye” he will *keep* thee. This thou mayst with undoubting confidence rely upon; for it never has, nor ever will fail to those who rightly trust in the living God, and depend on the all-sufficiency of that aid and armour wherewith he inwardly and powerfully equips, arms, and defends all his children. So that down to this day, it remains a reviving and soul consoling truth, that “none ever trusted in the Lord, and were confounded.”

But now to return to the subject of the absolute dependence of the *son* upon the *Father*. Some may think it very strange that I dare assert he is as dependent for wisdom, power, and refreshment of soul, as any of us; for they have been taught that the son was the son from all eternity; begotten, and yet, as *be-*

gotten, as old as the Father; and that, as the son and begotten, he was very God! A darker doctrine than which I do not remember to have met with in heathen mythology!

God was from eternity *one*, and no more *twain* than a *unit*, or than an indivisible particle; and viewing him thus, without any regard to his works, he liveth and reigneth properly God. Exerting himself in creation, putting forth his power, or *speaking* the *word*, "Let there be light," &c. he receives properly the appellation of the *word*. And whether he had ever begotten any offspring or not, he was potentially the "everlasting Father," as having the power of begetting; and thus commencing actual Father whenever he pleased. But actual Father he never was nor could be, till he had begotten an offspring; and whenever he had done this, both the actual state of Fatherhood and sonship commenced; as when he actually created, he commenced *actual creator*, and when he actually redeemed any one from bondage, he commenced actual redeemer.

Some may say, this represents him as beginning to be something, which he was not before. But it only represents him exerting his eternal powers and capacities when and just as

he pleaseth. What right have we to conclude he must from all eternity have been actually begetting, creating, redeeming, &c.? Will it not suffice us, that he ever had the power and capacity to exert himself in any or all these ways, or in any other way, just when he pleased? Do we impute change or variation to him, or argue that he is not just that in himself at one time as at another, unless we admit he is from all eternity exerting himself in the actual creation of this terraqueous globe on which we dwell? or in the formation of the first man, Adam?—in directing Noah how to build the ark? or in deluging the world with a general overflow of water?

Is he not the great “healer of breaches?” Is he not the “father of the fatherless, and husband of the widow?” But could he ever be the actual healer of breaches, before any breaches were made? Could he be an actual Father to the fatherless, or husband to the widow, before the fatherless or widow existed? Is he not a “rich rewarder of all who diligently seek him.” But could he be their actual rewarder, before ever they sought him or were in existence? And could he any more be an actual father, creator, or redeemer, before ever he actually begat, created, or redeemed? Or

could a son be begotten, and have no *mother*? The production of man on the earth was a work of *creation*; and would it have been any thing different from *creation*, had the Almighty produced the man Christ Jesus, without the medium of a mother? Or if Christ had existed as God and man, co-eternal with the Father, how could he have been begotten? Or how can a son be begotten, if, *as a son*, he existed co-eternal with the Father? And why did God choose to show us the way and work of salvation, by bringing into union the human and divine nature in one? and why, in doing this, did he make use of a woman, a mother, but to teach us that salvation was, and is, through all ages, a real birth of God in man: a real uniting of the divine and human natures, in the Immanuel state of God with man; wherein "he that is joined to the Lord, is one spirit," as before mentioned? And does not our Saviour's being "made of a woman," as the apostle expresses it, or being begotten by the power of God upon the holy virgin, loudly proclaim to us, that there never was a soul regenerated, or born again to God, but through a work wherein both a father and a mother are concerned? A work wherein the two seeds or natures, the "incorruptible seed and word of God," and the

proper nature, or life of man, are united. A work wherein "the man can no more be without the woman, nor the woman without the man in the Lord;" that is, wherein God can no more be without the creature, the mother, nor the creature, the mother, without him, the Father, than the man or the woman can be without each other in the procreation of their species.

And do not the obedience, sufferings, and death of Christ, as plainly point out to us the necessity of a life of obedience, self-denial, and death unto sin, as ever outward circumcision pointed out the circumcision of the heart? And is it not on the very ground of this necessity of a real self-denial, and death to sin, that Christ insists upon it, that whoever will be his disciple, must first deny himself, take up his daily (mark daily) cross, and follow him? Follow him!—what is that? Why it is to take his holy spirit for our leader and guide into all truth; to take him for our pattern and example; and to follow him, wheresoever he leadeth us, in the way of regeneration, self-denial, the loss of our own life, and death unto all sin!

These are the terms, and this is the alone way of salvation; which makes it easier for a camel

to go through a needle's eye, than for worldly minded men, while they remain such, to be saved!

And art thou, reader, ready to say, if these be the terms, who then can be saved? I grant that, *with man*, in his own strength and independent ability, salvation is, and ever will be, *impossible*; but with God it is very possible: he can make man a new creature; carry him through and over all opposition and difficulty; make him more than conqueror; and save him with an everlasting salvation.

SALVATION BY JESUS CHRIST,

The Most Important of all Subjects,

FURTHER CONSIDERED.



I am as well assured there is no other name under heaven, given among men, whereby we can be saved, but by the name of Jesus Christ, as I am of any doctrine whatever. And yet the true ground and nature of this salvation appears to me to be generally mistaken by the professors of the christian religion in our day.

The Christian religion, did not then first commence when Christ appeared in that prepared body that was born of the virgin Mary; but was and is the true religion of all ages and nations; and Christ was and is the life of all the dispensations of God to mankind. The union of *God* and *man* in the *one spirit*, has ever been, and ever will be, the alone full rest and complete satisfaction and enjoyment of souls. Men may pursue pleasure, honour, wealth, and all that earth affords, in order to

find satisfaction; but at the height of the enjoyment of all these, they will be poor, dissatisfied and unhappy. Weary of these pursuits, a man may try devotion, prayers, sermons, psalms, ceremonies, forms, and performances of religion, (so esteemed). He may hear and tell a great deal of Christ, of faith, of imputation, and of being complete in Jesus; but all this will never anchor his soul upon that which is sure and steadfast, will never give him the true rest and enjoyment of souls, nor centre him in God; unless he truly knows the son of God *begotten*, formed, and brought forth in himself, wherein alone the union with God, or the Immanuel state, consisteth.

This ought to bring us to the consideration and inquiry, whether we are children of God, spiritually, as really as a son is the child of his father naturally?

I am assured there is no permanent and complete satisfaction and bliss, to be enjoyed by the soul of man, but in the state of true and real sonship. We must be born of God as really as ever we were born of our parents outwardly, and thus become true "heirs of God," and even "joint-heirs with Christ," if ever we enter the kingdom of heaven. *Heirs* are, in the first and nearest degree, one's own children;

joint-heirs are brethren. And if ever we enter into a state of *joint-heirship* with the blessed Jesus, we must be as truly the sons of God, as he is his son.

If it be objected that Christ is his *only son*, his *only begotten*, and that therefore none else can be his son in the same sense, I answer,

1st. It is not *pretended* that any other visible person, or human being, was ever produced in the same manner as was Jesus the son of Mary: so, in *that respect*, that was a singular and *only* instance of sonship.

2d. But a second part of the answer to this objection is, that though the *sonship*, as brought forth in a plurality of persons, is expressed in the plural number in relation to them, and so is called *sons*, *children*, and *heirs*, yet in relation to *God*, with whom the union is immediately formed in all those persons wherein the *sonship* takes place, the whole is but one sonship. The seed of which they are begotten is *one* in all: that is, "the incorruptible seed, and word of God," of which all that are or ever were "born again of God," are and have been begotten.

The doctrine of the *new birth* is not a *new-fangled notion*, as deists may conceive, but is essentially the *one* only possible medium or way of complete peace to the human soul.

We are all so constituted and made, that nothing in heaven or earth can ever fully satisfy the desires and longing of our souls, but a real *union* with the Fountain and Source of all good. This union we are capable of, and designed for, and therefore can never be completely happy without it.

This is the grand reason why mankind are, even at the height of their earthly enjoyments, uneasy, unhappy, and not fully satisfied. They crave and covet this and that, and vainly think, if the things they wish for were granted them, they should be happy; but when they obtain what they had thus desired, it ends more or less in disappointment. Their souls are not satisfied; they sigh for something more. Thus, the poor man thinks riches would make him happy; but when he attains wealth, he is no happier than before, and often not so much so. Still he wishes, still he craves, and fancies happiness consists in something which earth affords. Hence, mirth, festivity, and amusements are pursued; but these serve rather as an expedient to drown trouble, than anything that has even the appearance of affording solid joy. These, therefore, soon cloy, and even disgust, and the mind is left lean, empty, and still longing for something, but knows not what.

Thus when all the rounds of earth's promised bliss are run, and all have failed, the poor, craving, disappointed soul, perhaps flees to some *form* of religious worship and devotion, in hope that now, at last, substantial happiness will be insured, and disappointment end. But, alas! too often this brings little more solid satisfaction than the rest. Now the poor creature begins to think happiness an unsubstantial name, a mere dream or illusion; what thousands fondly seek, but no man ever found. If it fails, thinks he, in religion, to which God has promised it in the most solemn manner, it must fail utterly, and for ever disappoint the hopes of man! But God never promised it to any forms or creaturely performances. The promise is only to the *new creature*, that which is *born of God*. And the reason why God never promised fulness of joy and complete satisfaction to any thing else, is, because nothing else in man is capable of it, or can possibly receive it. The reason so many of the human race are more or less unhappy, is, that they seek to satisfy the desires of an immortal soul with that which never was designed for its true source of enjoyment. The soul may flutter on from one earthly object to another, and even affect a kind of gayety and seeming satisfaction in these

things, but it cannot find a solid resting place, a source of permanent enjoyment in any, or all of them.

God made man in his own image. "In the image of God created he him." There is therefore something in man, that must eternally pant for enjoyment, unless *united* to God, the source of all real good.

The best and highest enjoyment short of this, is still a state of banishment; and even the misery of the condemned, is properly called a punishment "with everlasting destruction *from the presence* of the Lord, and *from the glory* of his power." It is alienation, banishment, separation! and so long as a soul is not *united to God*, it is and must be in pain and anxiety; wishing, craving, longing for solid enjoyment, but never finding it. It never can be found but in the *new birth*; because we can never be united to God till we are so overshadowed by the holy ghost, and so yield to its influence, as to be thereby regenerated and born again of God; truly and livingly born again of the "incorruptible seed and word of God." This is that new birth, without which, Christ assures us, we "cannot enter into the kingdom of God." And it will ever hold good that we *cannot*; and the reason why we cannot, will also hold

good forever—that is, the enjoyment of that kingdom is the true enjoyment of God, where all is in subjection to him, and the soul in vital union with him; and this cannot be where the life that lives in us is not a real birth of God. Hence, Paul says, “I live, yet not I, but Christ liveth in me.” Yea, further, he says, “Christ who is our life.” Many may think this only means, that as Christ has purchased life and salvation for us, without us, he is called *our life*; but the truth is, that Christ is substantially the *very life* of all that are *born of God*, and on this ground it is, that Christ declares himself to be the “resurrection and the *life*.” He knew the divine life of every Christian is the same as his own, it is all *one divine life*. He knew also that in the *new birth* only, in that which is truly born of God, the “resurrection and the life” are enjoyed. Hence, “blessed and holy is he that hath part in the first resurrection, on such the second death has no power.”

The “first resurrection” is *Christ*; and therefore, every soul in whom the new birth, the begotten of God, the life of Christ, is brought forth, has “part in the first resurrection.” This is out of the *power of death*, and in the spring of *life* forever; for Christ, the *begotten*, triumphs

over *death*, as well in all the seed, in all his *joint-heirs* and brethren, as in that one prepared body.

But as the true doctrine of Christ is, perhaps, the deepest subject ever clearly opened to the mind of man, so man *had*, and still *has*, and as mere man ever will have, his "strong reasons," (as he thinks them,) against it. Perhaps nothing was more directly repugnant to the wisdom and learning of the Greeks and the Jews, than that Jesus Christ should be the son of God. The veil was over their minds, so that they could not understand the mystery; and therefore, many things about it were, to their sense, impossible. He testified, that "Abraham saw his day," which they disbelieving, and thinking that he had involved himself in an inextricable dilemma, replied, "Thou art not yet fifty years old, and hast thou seen Abraham?" And many professed Christians think to this day, that Abraham only saw his day *afar off*, and then, a great while after, to commence. But that was not our blessed Lord's meaning; his answer to their cavil, points directly at another thing: "Verily, verily, I say unto you, before Abraham was, I am." He does not say, *I was* before Abraham, but "*I am*." For he *is* the *life* of God's people

through all time ; and as such, Abraham truly saw his day, and rejoiced in it. It was his *life*. He was born of God. Christ *lived in him*, and was his “hope of glory.” If it had not been so, he had been a reprobate ; for it holds good in every age, as Paul said to those of his day, “Jesus Christ is in you, except ye be reprobates.” For as Christ the begotten of God, is certainly the life of *all* that are *born of God*, and as that vital *union* with God, which is the only true solace and full satisfaction of every soul, is only known in this living birth of God, therefore it follows, that those who know not this *union*, this *birth*, this only *solid enjoyment*, are reprobates, strangers, outcasts (in that state) from true bliss and enjoyment. But as in that day, so in this, the veil is over people’s minds, and ever will be over them, till Christ is revealed *in* them. It was *in* Paul that “God revealed his son.” He did not reveal him *to* him as something wholly *without* him ; but he revealed him *in* him. Well then might Paul call Christ “*our life*,” and testify that “Christ lived *in* him.” And until he is so revealed, in professing Christians, the veil will remain over their minds ; for it is only removed, or “done away in Christ ;” not in a mere profession of him, but *in himself, the life*. And so far as this

is not experienced by Christian professors, they stand much on a level with the Jews, in point of clearness and understanding in the doctrines of Christ. For the name makes little or no difference. And until Christ comes to be the *real* inward life of those who bear his name, their profession of him is but nominal; and they will be as subject to doubts, reasonings, and objections against the true doctrine of the gospel, as the Jews were. Hence they will be ready to say, Surely God does not beget Christ in every true Christian: this would be making every such equal with the man Christ Jesus. In answer to this, let us call to mind what great offence the notion of *equality* gave the Jews. They thought it blasphemy in Christ to pretend *oneness* with God. "Whom makest thou thyself?" said they. But though all the *divine life* in Christ, was the *very life of God in him*, and in that sense he and his Father were one; yet as in him something was taken into *union with God* which was *human*, therefore Christ testified, "My Father is greater than I." This will eternally be the case; God *is* and ever will be greater than any thing else; and though *humanity* is united with *divinity*, in every new born babe in Christ, yet none can ever aspire to equality with God. Nor will a

humble Christian presume upon equality with Christ. For though every babe that is begotten and born of God, is as truly the offspring of God, as truly born of the same holy seed, and so "Christ is not ashamed to call them brethren;" yet as the birth of the divine life, in the union with the human, was most eminent in that prepared body; as the *body* itself was conceived through the overshadowing power of the holy ghost, and was uniformly in subjection to the divine life; as he was thus brought forth for a most excellent work and service, and as a glorious display of the way and work of salvation, so all the brethren and fellow heirs with him, will readily allow him the pre-eminence. Yet this hinders not their being truly born of the same holy seed as he was, and as to the *divine life in them*, it is one and the same, wherever it becomes the life of the soul: it cannot be divided: there is no twain in it.

Moses told Israel of old to "Cleave unto the Lord," for says he, "He is thy *life*, and the length of thy days." The life of God itself has ever been the divine and spiritual life of his people. This is a great mystery! God with man, in living union, is too deep a subject for the natural understanding of man, *unassisted*, to investigate. "The natural man receiveth

not the things of the spirit of God, they are foolishness unto him, neither can he know them." But it may be depended upon, that it is the alone true rest, solace, and satiating enjoyment of the soul; and that the one reason why there are so few truly happy persons in the world is this: full union with God can never take place, till death takes place in man upon all that is or acts in opposition to him. Hence, "straight is the gate, and narrow is the way that leads to life, and few there be that find it." *Few* are willing to lose the life of their own wills, that is contrary to God, and thus to die into union with the Source of all Good, and save that eternal life which cannot be enjoyed but where God is all in all, and every thought and motion of the mind is in subjection to him. The separate, selfish, and creaturely will of man seeks satisfaction out of subjection to the divine will, and mistakenly thinks the death of self, and a full subjection to the will of God, would be death to almost every enjoyment in the world: but the truth is, it is the only possible way for the soul to attain to complete enjoyment. But the carnal mind is at enmity with God. "It is not subject to the law of God, neither indeed can be." Therefore, in the work of salvation there is no

alternative: death must pass upon the carnal mind, or the soul remains in the state of enmity to God, and opposition to him! God has so created even wheat, that unless it die it abideth alone, and bringeth not forth; and unless we die to the first state, will, inclination, and selfish life of the creature, we too *abide alone*, wrapped up in ourselves, in a life of separation from the life of God. This is *abiding alone*; if ever we are united to God, all that is in us, that is opposed to his pure reign in the soul, *must die*. And in order to effect this, he is wooing, overshadowing, and operating upon us to bring forth in us that immortal birth, that babe of divine life, which, when brought forth, and increased in stature, would bind the strong man and cast him out, spoiling all his goods, and slaying utterly the carnal mind, the enmity; thus reconciling the soul to God.

This doctrine of the new birth, and this absolute *oneness* of the life of the *begotten*, both in the man Christ Jesus and in all his *joint-heirs* and *brethren*, is not only according to the scriptures, but founded in the nature of things. It is by the overshadowing influence and power of the holy ghost, that "Christ in us, the hope of glory," is conceived and brought forth, or formed in us. Paul travailed in birth that

Christ might be formed *in the little children* spiritually of his day. We find also the same agency in the conception of Jesus Christ: for as none but God ever could or can be the *Father* of Christ, spiritually, so the analogy holds good in the case of his prepared body; as it is said, Heb. x. 5, "A body hast thou prepared me." Here we may see the *body* was not the saviour, but was prepared for him to do the Father's will in, and prepared by the power of God, through the influence of the holy ghost.

"She shall bring forth a son, and thou shalt call his name Jesus, (*a saviour*,) for he shall save his people *from their sins*." He could not possibly save them in their sins. Salvation is the removal of sin actually, not imputatively. Sin forever separates the soul, that is in it, from reconciliation and union with God. Complete salvation is complete reconciliation to, and union with God. "He that is joined to the Lord is one spirit." "God was in Christ, reconciling the world unto himself;" "of twain making one new man, and so making peace." Peace can never be fully known whilst *the twain* remains. All that is in man, even "every thought," must be "brought into captivity," or subjection, "to the obedience of Christ." Here the will is one; here of the twain one new man is made, and so true peace is witnessed.

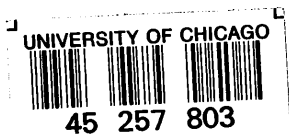
This is being saved from sin. And as a real and complete change must always take place in one of the twain, where two that were aliens, or unreconciled, become reconciled and made one, it is evident that the change which Christ effects and brings about in reconciling souls unto God, is and must be in *them*; for God remains the same, unaltered and unchanged forever. Hence the souls of believers are said to be reconciled unto God; not *he* to be reconciled unto them: though that also is truly the case, for he is reconciled unto them, in a true and substantial sense; but as all the *change* is in them, they are, in the most natural and proper sense, said to be reconciled unto him. And no soul can ever know the complete salvation of Christ by *mere imputation*; for that removes not the sin, the cause of separation and opposition.

God will be forever disposed alike at all times to a soul in the same state. If he rejects at one time for actual sin or sinfulness, he will always reject for the same. It is perfectly idle to talk of being completely reconciled to God by the righteousness of Christ, whilst remaining actually sinners in ourselves; or that we are holy in him, and unholy in ourselves. God always regards us just as we are in ourselves,

and is to us accordingly, because he cannot change. And therefore to the froward he must and will show himself froward; because all that are froward are in direct opposition to him, who is always the same. Let that frowardness in us be removed, and a reconciliation must of course take place; for he is in eternal good will to all good, and to all that are strictly under the influence of good. Here there can be twain no longer, for all jarring, frowardness, and opposition being removed, the oneness is established, wherein the true peace consists forever. This is the work of CHRIST *in* man, and of GOD *in* CHRIST. It is also the work of man *by* CHRIST, and of CHRIST *by* GOD the FATHER.

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